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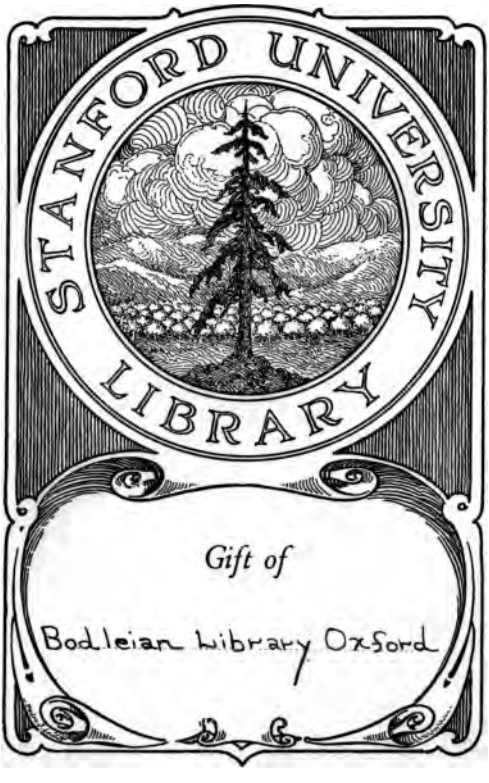
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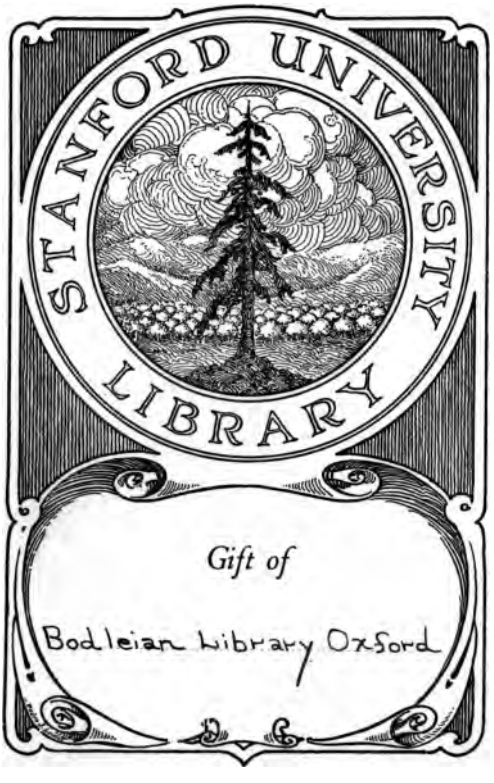
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EDITED AND TRANSLATED

WITH INTRODUCTIONS, NOTES AND APPENDICES

BY

WILHELM RIEDEL
Professor in the University of Greifswald

AND

W. E. CRUM, M.A.

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narrating the history of Athanasius, takes occasion to make the following observations (p. 97): *Habent (Arabes) canones Athanasii nomine, numero centum et septem, qui exstant in amplissima collectione Coptitarum Jacobitarum, in antiquo codice bibliothecæ Seguierianæ et in alio quem Wanslebius, dum in Aegypto esset, describi curaverat, qui exstat in bibliotheca oratoriana. Eos autem canones Coptitis notissimos fuisse argumento est testimonium Ebnassali, Echmimensis, Abulbirkat et aliorum, qui eos in locos communes degesserunt aut sicut is, quem ultimo loco nominavimus, in compendium redegerunt. Exstant quoque alia ex iis testimonia in variis collectionibus quaestionibusque et responsionibus. Non reperiuntur illi in collectione Melchitarum, cujus habentur antiquissima exemplaria. Inde facile conjectura duci potest eam quæ Athanasii nomine exstat apud Aegyptios Jacobitas non tam acceptam esse ex Græcis codicibus, quam ex usu ecclesiarum quotidiano in literas relatam sumptis hinc atque inde canonibus datumque illi collectioni titulum quo major illi accederet auctoritas. Sunt porro inter illos multi qui aetati Athanasii convenire non possunt et posterioris temporis disciplinam repræsentent; atque inde conjectura duci potest, Athanasio canones illos ascribi, quod Alexandrinæ ecclesiæ mores et instituta spectarent.*

Since Renaudot no one appears to have read these canons, probably owing to this suspicion of spuriousness which might well act as a primary deterrent from any concern with the work. And of his predecessors, only Wansleben [1] gives the headings of our canons, and that not from a direct acquaintance with them, but from the account given by Abû 'l-Barakât. That learned Copt, in his catalogue of Christian-Arabic literature, observes with reference to Athanasius [2]: 'Moreover to him (Athanasius) are due 107 Canons, which he

[1] Vansleb, *Hist. de l'Égl. d'Alexandrie etc.* Paris 1677; pp. 286—294.

[2] *Cf. Nachr. der k. Ges. d. Wissensch. zu Göttingen;* philol.-hist. Klasse, 1902; pp. 646, 674.

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This Arabic translation is preserved in the following collections of the Canons of the Coptic church:

1. In that of the priest Macarius, who lived in the monastery of Abû Yuhannes the Short, in the Scetic desert, about the year 1350 (*v. KRQ.* 127). The MSS. of this work now in Europe are enumerated *l. c.*, 122 ff.
2. In the Berlin MS. of AD. 1338 (= R; *v. KRQ.* 129 ff.), a collection of canons related to that of Macarius.
3. In a collection in Paris, Bibliothèque Nationale (Catal. no. 138, *v. KRQ.* 136), related to nos. 1 and 2.
4. In the collection put together by J. S. Assemani, mainly on the basis of that of Macarius (*v. KRQ.* 153, no. 33).

In the Melkite collections, on the other hand, the Athanasian Canons are wanting (*l. c.*, §§ 10, 11, p. 138 ff.).

Further, excerpts from them are embodied in certain Nomocanons: in two Arabic-Ethiopic Penitentials (*v.* Appendix A); and in the canonical collection of Farag Allâh of Achmîm.[1] On the other hand, they are wanting (*pace* Renaudot) in Ibn al-ᶜAssâl's Canon Law (better known in its Ethiopic form as the *Fetha Nagast*[2]), as also in the Nomocanon of Michael of Damietta.[3]

We are however taken back considerably further than the 11th century Arabic translation by the remains of the Coptic, whence the Arabic is derived. The London papyrus (B) belongs, in Mr. Crum's opinion, to the 6th or 7th century; and, since the Coptic text is without doubt itself but a translation, the Greek original of the canons would date at any rate from the 6th century.

For further conclusions as to their *provenance* we are dependent upon the internal evidence of the canons. It is important here to notice that, in regard to form, they are comparable neither with the Apostolic Canons, the synodal

[1] Assuming Renaudot's statement (p. IV) to be accurate; *cf. KRQ.* 121.
[2] *Ed.* Guidi; *cf. KRQ.* 119. [3] *L. c.* 89 ff.

decrees of the 4th century, nor with the Canons of Timothy of Alexandria.[1] They consist, not — as the subsequent Arabic distribution into sections might easily lead us to expect — of brief, judicially conceived paragraphs, but for the most part of lengthy disquisitions on the importance and sanctity of the priestly office, frequently interspersed with dogmatical or exegetical comments, sometimes too with narratives of the writer's own experiences. By the concluding words the writer (or a later continuator) wishes apparently to indicate the arrangement of the work (p. 67, § 105): 'This whole writing doth consist of three chief parts, whereof the first treateth of the fear of God and of the altar, the second of compassion toward the poor, and the third of the keeping of virginity. Whoso *etc.*' (*v.* p. 67). The first 81 §§ then might be referred to *verecundia*, §§ 82—91 to *misericordia*, §§ 92—104 to *castitas*. But such a division presents difficulties, and it is possible that the passage cited does not refer to the arrangement of the work, but is intended as a development of § 104, wherein the author had exhorted to the observation of 'all His (God's) commandments and all the words that are written in this book of the church's law', to which he then adds the observation that the contents of these numerous injunctions may be gathered under three main ideas: reverence for the sanctuary, charity and purity. Yet even thus an indication as to the arrangement of the whole work would be afforded; for these are, in fact, the principal conceptions which, whether in homiletic or ascetic disquisitions or in separate rules, are here applied to the concrete relationships of Christian life.

The author is without doubt a cleric, since he addresses the clergy as his 'brethren'. He is a bishop, and even appears to stand in an authoritative relation towards other bishops; for he gives them both instruction and commands (*e.g.* §§ 14,

[1] Migne, *PG.* 33, 1293 ff.

16, 18, 54, 61, 62, 66, 76, 82, 104). We may therefore see in him either a metropolitan, archbishop or patriarch. He is a learned theologian with an extraordinary familiarity with Scripture; *Chronicles* and *Zechariah* come as readily to him as the Gospels.

Furthermore, he is an Egyptian. The argument for localizing the work in Egypt is based primarily on the history of its preservation — in Egypt alone are we able to trace it — but also by various subordinate features. The months which occur are called by their Egyptian names, *e.g.* Tûbah, Barmûdah. The feast of the Epiphany, in the month of Tûbah, is termed the feast of the New Year, coincident with the harvest of grain and fruit: "The last of all fruits is the olive, which men gather upon this day; wherefore this is called by the Egyptians the feast of the New Year." [1] To Egypt moreover points the fact that the Epistle to the Hebrews is cited as a work of St. Paul. [2] The references too to the property of the church and to its *fellahîn* point to Egypt; nor does that to vine cultivation (f. 112*a*) in any way contradict this. For, although wine is not today produced in Egypt, it was still an important industry in the Christian period, as may be seen from innumerable references throughout the private documents (papyri, ostraca [3]), and from some also in literary texts. [4]

Thus an Egyptian *provenance* may be regarded as certain. Yet the writer was no Egyptian in the narrower sense of that name. He shows the influence of Greek upbringing and Greek ideas and speaks of 'barbarians' in contemptuous terms

[1] *V.* p. 27.

[2] "The Alexandrine church has, from time immemorial, read the Ep. to the Hebrews as a genuine work of Paul, together with his other Epistles" (Th. Zahn in *PRE.*[3] IX. 775). *Cf.* also Athanasius in the 39th *Festal Letter* (Migne, *PG.* 26. 1177).

[3] *E. g. Pap. Oxyrh.* XCII, CXVII, CXLI, CL, *Fayum Towns* CXXXIII.

[4] *E. g.* Rossi, *Papiri di Torino* II, III. 34, *Mission franç. au Caire* IV. 644, Zoega 501 (all Shenoute) [W. E. C.].

(ff. 102*a*, 116*b*). Presumably therefore he is an Alexandrine.

When then did the Egyptian archbishop, or possibly Alexandrine patriarch, who composed this work, live? We saw that the remains of the Coptic version take us back to the 7th century, so that we must seek the Greek original at any rate in the 6th. The whole character of the work forbids us to think of a later period. The writer is acquainted with many pagans (§ 95), he speaks of the charismatic gift as of something still familiar [1] (§ 52), he knows the festivals of Easter, Pentecost, Epiphany (or the New Year), but ignores that of Christmas (f. 103*b*) [2]. Nor does he anywhere quote, as on numerous occasions he might have done, the earlier documents of church law. A *terminus ad quem* having thus been proposed, we must seek the superior limit certainly not beyond the 4th century. The Egyptian church, as conceived by our author, is no longer a state-persecuted body; it is the church of the state. The writer feels himself to be a member of the Roman empire when he speaks of the duty of the king to protect his territory against the attacks of the barbarians (f. 102*a*); he appeals to the civil law in describing the duties of the bishop towards the poor at the three great festivals and towards those in distress whom he must visit and assist: 'for the laws (νόμοι) of the kings do teach us how we must conform ourselves to God's benevolence and refresh all them that are in need.' I have failed to find the passage to which this refers, but the assumption is at any rate made that the Roman emperor issues edicts to the bishops. In accord with this we find that one who robs a church is handed over for punishment to the civil power (§ 90 *end*, f. 117*b*). This last incident is stated by the

[1] As in the case of Pachomius (Grützmacher, *Pachomius* 1896, 69), whom, although he refused episcopal orders, Athanasius had revered quite in the spirit of our 52d Canon. A century later, however, Shenoute appears to hesitate to claim such gifts (Leipoldt, *Schenute* 53 ff.).

[2] Shenoute however is acquainted with it (Leipoldt, p. 7, Anm. 2).

author to have actually befallen 'when he himself was still a youth', and we are thus obliged to place the composition at least thirty years later than the establishment of the state church by Constantine. These various considerations may lead us to decide with some assurance upon the period between 350 and 500.

Now Arabic literary tradition of the 11th century ascribes the work to the patriarch Athanasius the Great, who was born about 293, who while still very young served 6 years as a reader (*ca.* 309—315), who at the outbreak of the Arian controversy (*ca.* 318) was a deacon (*i. e. aet.* 25), and in 326 was ordained bishop of Alexandria, which office he held, with the interruption of five exiles (335—37, 339—46, 356—62, 362—64, 365—66), until 373. Seeing that the contents of the work before us presuppose a definite period of peace in the church, we should be obliged, were Athanasius the author, to consider either the period 346—56 or 366—73, and, for preference, the latter of these.

Is it then possible that Athanasius should have composed this work, about the year 370? The silence of Greek writers as regards a work of Athanasius referring specially to Egyptian conditions, is conceivable. But it is remarkable that Severus of Ashmunain, in his chronicle of the Alexandrine bishops, although he gives a list of the writings of Athanasius presumably from Coptic sources, makes no mention of canons.[1] Still more suspicious is the circumstance that the canons of Timothy of Alexandria (Migne, *PG.* XXXIII) are current in the Armenian church under the name of 'Canons of Athanasius';[2] and moreover that a number of spurious writings besides pass under his name. It would seem not impossible that the present work may owe the name of Athanasius

[1] *V.* Severus ben el-Moqaffa^{c}, *ed.* Seybold, 1904 (*Corpus Scr. Christ. Or., ed.* Chabot), text p. vi^{ro}.

Cf. Dashian: *Armen. Hss. der Mechit.bibliothek zu Wien*, p. 134, col. 2. Mr. Crum drew my attention to this.

merely to the imagination of its Arabic translator, Michael; the extant Coptic fragments at any rate preserve no author's name. Further, Renaudot calls attention to certain internal difficulties: *sunt inter illos canones multi* (which?) *qui aetati Athanasii convenire non possunt et posterioris temporis disciplinam repraesentant.* Yet there are, on the other hand, passages in the work which appear to point both to this period and to Athanasius as their author. We may draw attention to the following points:

1. The writer's interest in distinguishing between the canonical and apocryphal books, which characterized Athanasius; *cf.* his *Festal Letter* of 367.[1] 'The Reader shall read nought save the catholic word, lest the people mock at the lying words of the abolished (apocryphal) writings, which be not of the spirit of God, but of the world' — so says § 11 (f. 102 *b*). By a slight alteration in one Arabic letter the reading 'catholic word' could be replaced by 'canonical word'. But even if the traditional reading be retained, the idea is in perfect agreement with those expressed in the above-named *Festal Letter*: καὶ ὅμως, ἀγαπητοί, κἀκείνων κανονιζομένων, καὶ τούτων ἀναγιγνωσκομένων, οὐδαμοῦ τῶν ἀποκρύφων μνήμη· ἀλλὰ αἱρετικῶν ἐστιν ἐπινοίᾳ, γραφόντων μὲν ὅτε θέλουσιν αὐτά. And again in § 18 (f. 104 *b*): 'The Bishop shall prove the Reader often and the Singers, lest they read any but the common, catholic books, whence all the people do learn the great and merciful work of God.' It is to be observed here how, in both instances, 'canonical' and 'catholic', 'apocryphal' and 'heretical' are coupled together.

2. Still more remarkable is the twice repeated reference to Meletius. In § 12: 'The singers shall not sing the writings of Meletius and of the ignorant, which sing without wisdom, not as David and in the Holy Spirit, but like the songs of the heathen, whose mouths ought to be stopped.[2] But if

[1] *V. PRE.*[3] IX. 793. [2] *Cf.* Eph. V. 19, Col. III. 16, Ps. LXIII. 12, Rom. III. 19.

they sing not in the Holy Spirit, then let them sing not at all. It is written: 'Ye shall not add aught thereunto neither take aught thence.'[1] And § 25 enumerates, among those who are to be carefully excluded from the sacrament, all sorts of magicians and also all such as say 'that Meletius hath (or the Meletians have) a church .... For had they been ours, they had remained with us[2] and had not risen against the Lord, nor had separated themselves from His church. And how can there be two churches, seeing the apostle Paul saith[3] that the church is one?'

This last paragraph, in thus fixing the limits of the sacramental community, treats heathen and heretics as *ipso facto* excluded and does not so much as mention them. Those alone are named about whom there might exist a doubt; those, that is, who either are or at any rate declare themselves to be or are regarded by others as being, members of the church. Of the first of these, the author names such as practise any form of superstition — a class very largely represented in Egypt; of the second, the members of the schismatical church of Meletius. The latter are not to be treated as members of the catholic church; for they are schismatics, maintaining that Meletius has a church, in other words, that there are two churches, while in truth there is but one. Now these Meletians aim at fellowship with the catholics; but this is to be refused until they shall forsake the community of Meletius and confess one catholic church. Furthermore we learn that in the Meletian church hymns were sung which had perhaps been composed by members of that body. The intrusion of hymns thus emanating from schismatics into the service of the catholic church must be prevented and with this object a general injunction is issued against the use of any liturgical songs beyond the biblical Psalms.

[1] Deut. XII. 32, IV. 2. [2] 1 Joh. II. 19. [3] Col. I. 24, Eph. V. 23—32.

Of the Meletian schism we know, it is true, very little; that little however is in complete accordance with what we learn from our Canons.[1] Meletius or Melitius, bishop of Lycopolis, was excommunicated in 311, by Peter of Alexandria. 'But Meletius', says Athanasius,[2] 'appealed not unto another synod, neither did he seek to defend himself, but rather was the cause of a schism and his companions are up till now called not Christians but Meletians.' For Athanasius, then, he was not a heretic but a schismatic, 'who had rent asunder the seamless robe of Christ,'[3] and whose adherents, the Meletians, nevertheless 'boast that they have received that which belongeth not unto them, namely, that they also were reckoned of the catholic church.'[4] For, as Epiphanius[5] relates, a difference of opinion had arisen between archbishop Peter and Meletius regarding the treatment of the *lapsi*, and, in the course of this dispute, Peter had had his deacon announce that whoso was of his opinion should come to him, but that those who agreed with Meletius should join him. From thenceforth each party had refused to the other communion both in prayer and sacrament. Meletius appointed separate bishops, priests and deacons and set up his own churches, even in Alexandria itself. To put an end to this schism, the synod of Nicaea had decided that the adherents of Meletius should be readmitted into the catholic church. Yet Athanasius wished 'that that decision had never been taken at Nicaea.'[6] The hostility between the two parties continued; Meletians and Arians made common cause, and, at the synod of Tyre (335), brought about the deposition of Athanasius. Thus we may understand how, about 350, the Meletians, rather than the Arians, appear as the true

[1] *Cf.* Hefele, *Conciliengesch.* I². 343 ff. and especially H. Achelis in *PRE.*³ XII. 558.

[2] *Contra Ar.* LIX.

[3] Larsow, *Festbriefe* 84.

[4] *L. c.* 127 (AD. 359).

[5] *Haer.* VIII.

[6] *Contra Ar.* LXXI.

enemies of the catholic church in Egypt.[1] In later times we learn that the sect was still in existence in Egypt in the middle of the 5th century.[2] Further, Theodoret states[3] that the Meletian monks had adopted various superstitious practises, Jewish ablutions and the like. Possibly the mention in our canons of the Meletians, directly after fortune-tellers and magicians, may have some reference to this; while the statement of the canons, that the Meletians sang in their services newly composed Psalms, may be connected with their eventual union with the Arians and the identification[4] of the two parties in the popular mind; for Arius had notoriously sought to propagate his doctrines by means of popular songs.[5] Still more striking is the strict exclusion enjoined by our canons of Meletians from the catholic services, when we recall the refusal to them of communion by the archbishops Peter and Athanasius.

In short, the brief phrases wherein Meletius is here mentioned are perfectly comprehensible as ordinances issued by Athanasius in the years 366—73. And it may be finally observed that the singing of new psalms is here forbidden in the very words of Deuteronomy which Athanasius quotes in reference to the biblical canon:[6] Μηδεὶς αὐτοῖς ἐπιβαλλέτω, μηδὲ τούτων ἀφαιρείσθω τι.

3. A third point which may lend support to the Athanasian authorship of the present work is its relation towards monasticism. In these ecclesiastical canons there is naturally

[1] Larsow 80, 84, 127, Grützmacher *Pachomius* 74. The Meletians attempt to win Pachomius for their party, but he is referred by a vision to Alexander of Alexandria as the true orthodox bishop.

[2] Socr., *HE.* I. 9, Theod., *HE.* I. 9. In Shenoute's time they had become unimportant. [They seem to have existed in the 6th cent., *v. Rev. des Et. grecq.* III, 134 and even in the 8th, *v.* Renaudot, *Hist.* 230 W. E. C.].

[3] *Haer. Tab.* IV. 7. [4] Soz., *HE.* II. 21.

[5] *Cf. PRE.*[3] II. 13. The condemnation of ἰδιωτικοὶ ψαλμοί is however found also in Can. Laod. 59 and Can. Basil. § 97 (*KRQ.* 274).

[6] Migne, *PG.* 26. 1437.

no special treatment of monasticism beyond that of the relations between the sacerdotal church and the monks. Thus, for example, in § 48, no priest is allowed to enter a virgins' monastery, unless he be of advanced age. As, for reasons of expediency, access to the nunnery is thus made difficult, so on the other hand monks and nuns are forbidden to frequent certain liturgical functions. We can learn, from Can. Laod. 9, Gangr. 20, of the annually recurrent festivals of the martyrs which took place in chapels dedicated especially to them. From the latter of these canons we moreover gather that such celebrations were by many denounced, clearly on account of the abuses to which they frequently gave occasion.[1] Such festivals took place usually at night and appear to have acquired the character of public holidays with which secular entertainments were combined; hence in § 92 attendance at them is forbidden to monks and nuns, who are rather at these times to hold a solemn festival in their monasteries. When going to divine service, nuns are enjoined to walk by twos, and under the eye of the 'mother', *i. e.* the prioress. If a father should desire to visit his daughter in a monastery, he must have recourse to the 'mother's' intervention. Virgins of both sexes are to fast strictly and may not eat anything whence blood has gone forth, neither drink any wine (§ 98), excepting in cases of illness (§ 92).[2] Not however in monasteries alone is the virgin, as a distinct order, to be sought; she is found besides in the family itself.[3] In every Christian household there is to be a virgin; for one virgin is the salvation of the whole house (§§ 98, 104). But these virgins may not be treated as slaves or servants (§ 103); such treatment would be a contempt of their estate and σχῆμα. Parents may give their children to the

[1] *Cf.* Can. Basil. 31, 32 (*KRQ.* 249, 250).
[2] *Cf.* 1 Tim. V. 23 and Athanas.(?), *De Virg.* Migne, *PG.* 28, 264 D.
[3] *Cf.* Grützmacher in *PRE*³. XIII. 221, line 25.

Lord in youth (§ 97), provided the latter show an inclination in that direction. [1] Virgins of this class do not celebrate the feasts of the martyrs with the community generally, but apart, in the convent and under the supervision of the abbess. The convent serves indeed as a place of contemplative retreat for women generally. Thus it was customary, for example, to pray for the departed on the 40th day after death, because it was held that on that day 'the soul of the departed appears before Christ and is requited according to the merit of his deeds.' [2] Many used therefore to pass this night in prayer at the graves of their relatives. Nevertheless the Council of Elvira (AD. 306), in its 35th canon, ordained: *Placuit prohiberi ne foeminae in coemeterio pervigilent, eo quod saepe sub obtentu orationis latenter scelera committunt.* The custom was however so firmly rooted, that compensative measures had to be devised and thus our 99th canon rules that women who may desire to offer prayers for the soul of a son or husband shall repair to a virgins' convent and there, in company with the nuns, pass the night in prayer, 'lest any soul should suffer hurt.' [3] For their services the nuns are to receive remuneration. On the other hand, there is a general prohibition to nuns against attending any festivity, whether of joy or mourning, at the houses of their relatives. Permission to do so is granted only as an exception, and then in company with the prioress. Nuns however, like monks, receive their due share of inherited property (§ 102).

Is it possible that these regulations are to be ascribed to Athanasius, in about the years 366—373? His interest in monasticism is well known. 'The father of orthodoxy, he is

[1] *Cf.* Athan., *De Incarn. Verbi* LI, Χριστὸς τοσοῦτον ἴσχυεν ἐν τῇ περὶ παρθενίας διδασκαλίᾳ, ὡς καὶ παιδία μήπω τῆς νομικῆς ἡλικίας ἐπιβάντα τὴν ὑπὲρ τὸν νόμον ἐπαγγέλεσθαι παρθενίαν.

[2] *Cf. KRQ.* 169. § 17, Const. Apost. VIII. 42, Rhode *Psyche* I². 232.

[3] *Cf.* Leipoldt, *Schenute* 117, Anm. 7.

besides the first episcopal patron of monasticism.'[1] He had narrated the life of Anthony († 356), had maintained close relations with Pachomius († 346), the founder, in 322, of the first monastery, and, in the years of his persecution, had sought refuge with the monks of the desert. It should not surprise us therefore to find points of striking resemblance between a work likewise ascribed to Athanasius, the *De Virginitate sive de Ascesi*,[2] and the present canons. As early as Erasmus that tract was indeed declared to be spurious; but Eichhorn has produced in its defence weighty arguments, with which I am myself inclined to agree.[3] Moreover, what we know of the Pachomian monks accords well with our canons. During her brother's life (*i.e.* before 346) Maria, the sister of Pachomius, had established a convent wherein dwelt four hundred nuns. We learn from the rules there observed that, if a monk desired to visit a nun, the superintendant of the convent, as well as another nun, had to be present at the interview,[4] just as in canon 92. The care of souls among the nuns is entrusted to an aged man,[5] as in canon 48. Since the Pachomian monks wore a peculiar dress,[6] so too the nuns would be already distinctively clothed, as is taken for granted in our canons.[7] The Pachomian rule again permitted its monks to receive the visits of their relatives, though not too often, and also, in cases of death, to obtain the director's leave to accompany the funeral, exactly as in the canons.[8] According to the Antonian regulations the monks were obliged to fast daily until the 9th hour: so too in our canons. Thus all the rules regarding monastic life, which are to be presumed from these canons

[1] Loofs in *PRE.*[3] II, 197. [2] Migne, *PG.* 28, 251—283.
[3] *V. Theol. Stud. und Krit.* 1903, 342.
[4] Grützmacher, *Pachomius* 100; *cf. PRE.*[3] XIV. 548. [5] *Ibid.*
[6] *L. c.* 119, 129. [7] *Cf.* Conc. Chalced., Can. 4, Leipoldt, *Schenute* 113 ff.
[8] Shenoute's rules as to confinement to the monastery were stricter (Leipoldt 145).

agree with what is known as to the regulations of the cloister in Egypt in the year 350.[1]

Again, a strong argument for the high antiquity of the work is offered by the fact that the authority of earlier canonical writings is nowhere cited. Neither the Apostolic Canons nor those of Nicaea or of any other synod are ever mentioned. It is indeed said, in § 5 (f. 97 *b*), that the minister of the altar must walk in the canons of the Apostles, and in § 9, that it is not of the church's canons to use false weights and measures. Yet neither of these ordinances is supported by quotations from the so-called Canons of the Apostles or from those of a synod, but rather by biblical texts — the second by 1 Pet. V. 2, the first by a reference to the Pastoral Epistles. Athanasius too employs the terms ἐκκλησιαστικοὶ κανόνες (Migne, *PG.* 25, 224 D), 'Apostolic tradition' (Larsow, p. 69), 'canon of monasticism' (*PG.* 28, 268 C) in this sense.[2] The sole quotation from a work of ecclesiastical law which our canons show relates to an imperial edict (f. 104*a*, *v.* p. XI above).

But beyond this, resemblances may be found, in the first place, with the canons of Laodicea (*e. g.* f. 102 *b*), which date from the 2nd half of the fourth century. Should it be sought to demonstrate a dependence here of one from the other — a condition which I hold to be unlikely — it is in our canons that the elder form would have to be recognized; and thus the view of Boudinhon, that the Laodicean canons are a compilation from canons of the 4th century,[3] would receive support. Further, attention has been drawn in the notes to the frequent resemblances to the copto-arabic canons of Basil, while, on the other hand, we observe a slight divergence from those of Nicaea. The latter ordain

[1] *V.* Grützmacher in *PRE.*[3] XIII. 217—221.
[2] *Cf.* Credner, *Zur Gesch. d. Canons* 3; Bickell, *Gesch. d. Kirchenr.* I. 5 ff.
[3] *Cf.* Lauchert, *Kanones* XXII.

(can. 5) that, in each province, synods shall be held twice a year, the first before Quadragesima, the second in the autumn.[1] Similarly the 20th canon of Antioch ordains that the metropolitan must assemble the bishops of his eparchy for a synod twice yearly, while the 38th canon of the Apostles makes almost the same rule. Our 68th canon, on the other hand, requires that all the clergy of an Egyptian νομός shall meet their bishop *thrice* a year — the νομός was, it is true, but a small district.

Again, a point of contact with the Hippolytan Canons may be mentioned. The § 80 treats of the sick who dwell in the sanctuary. If they be poor, the steward must provide for them, while for such as sleep in the church he shall care as for his children, giving heed to them as unto the vessels of the church, and so forth (*v.* p. 49). Now in the 24th Hippolytan canon[2] we read: 'With the bishop there shall always be a deacon, to give him information as to the doings of all, especially as to one that is sick, that he may be aware thereof. For the sick it is of importance that the chief-priest visit him.... But the sick shall not be suffered to sleep in the κοιμητήριον, except those that are poor. Wherefore shall he that hath a house not be borne into the house of God, except it be to pray, and thereafter he shall be carried again unto his house. The steward that hath the care of the sick shall cause the bishop to bear the cost of them, even unto the earthen vessels, because the sick have need thereof. Let the bishop give the same unto the steward.' The requirement here of the Hippolytan canon appears to me to be the later in date; for while the Athanasian canon assumes that the sick of all classes sleep within the church, there to be healed, that of Hippolytus restricts this usage to the poor, who are without provision at home.

[1] *Cf.* O. Braun, *Synhados* 18.

[2] *Cf.* c. 61 of the Egyptian Church Order.

These rules are at the same time evidence of the extent of the church's economic activities. As regards the structure of the church, we learn that, in order to reach the real interior of the building, two doors had to be passed; the outer of them guarded by the θυρωροί, the inner by the deacons (§ 25). In the intervening space stood the catechumens (§ 25, f. 105 *a*), besides such heretics and schismatics as desired to be present at the service. The ecclesiastical orders are here seen in their full development of seven successive grades: bishop, presbyter, deacon, subdeacon, reader, psalmist and doorkeeper, just as in the Laodicean canons, §§ 21—24, and the Concil. Quinisextum, § 4. Their sevenfold division the writer supports from various biblical passages (f. 101 *a*); possibly therefore this arrangement had not, at the time, attained the position of a generally recognized doctrine. [1]

The clergy wear a peculiar garb (f. 105 *b*), which is kept in a special room, together with the rest of the church furniture (§ 28). [2] This room is apparently identical with that wherein the tithes of the harvest etc. are stored. The management of the church's property is the duty of the steward (οἰκονόμος) who plays an important part in our canons. [3] Where more than one steward is required, these have at their head the οἰκονόμος μέγας, the colleague of the bishop. Single churches have their own husbandmen (*fellahîn*), who till the land with hired labourers. Such detailed instructions as to the management of ecclesiastical property, suggesting as they do comparisons with Can. Antioch. 24, 25, Gangra 7, 8, Apost. 39, 40, are especially interesting. And it may be here observed that, to judge by the Egyptian *ostraca*,

[1] The catholic church, though recognizing 7 orders, counts them differently (*v.* Wetzer-Welte IX, 1032, Kraus, *Realenc.* II, 555). I have failed to find any testimony regarding the antiquity of the number. Harnack (*Urspr. d. niederen Weihen*, *TU.* II. IV, 100) appears to regard the eight orders as the older number; but in this he can scarcely be correct.

[2]) *Cf.* Can. Basil. 96.

[3] *Cf.* Suicer, *Thesaurus*, s. v. οἰκονόμος.

the economy of the Christian church would seem to have imitated that of the heathen temples. For, according to these texts, the landowner was called upon to pay, beyond the land and poll taxes, a contribution towards the temple of his district; and so, as well as the state dues, we read of the collection of the 'sacred barley' and 'sacred wheat', a hundredth part of the total harvest. The corresponding duty upon vines and fruit-plantations amounted to a sixth of the whole, and so on. But the question can not be further followed out here. We were only concerned to show that the regulations of our canons are not in contradiction to the conditions of the age of Athanasius; and this point may, I think, be held sufficiently demonstrated. Nor will any one contend that church legislation was a field beyond the province of Athanasius. [1]

Finally, it would be difficult to discover a closer resemblance to the style of our canons than in that of the *Festal Letters* of Athanasius (*e. g.*, here p. 67, compared with the close of the 1st Letter).

Now the Chronicle of John of Nikiu [2] records that Athanasius, on his recall from his fourth exile (364), assembled a synod of all bishops and teachers and composed two tracts, [3] one upon the Logos and the Trinity, the other upon the 'Commandments of Christ'. [4] Of the second of these Zotenberg states that it is otherwise unknown. The 'Commandments' might, for two reasons, be identified with our canons: (1) because the latter begin with the words, 'These are the

[1] Perhaps Can. Basil. 31 (*KRQ.* 249) refers to an Athanasian work of this nature. [On the other hand, the Athanasian works cited by Can. 2 of the Trullan Synod (692) among the canons of the fathers still in force, are doubtless those included likewise in the collections of Balsamon and Zonaras (Migne, *PG.* 138, 545 ff.), *viz.* the Epistles to Amon and Rufinian and a passage from the 39th *Festal Letter* (*cf.* Th. Zahn, *Athan. u. d. Bibelkanon*, 1901, p. 3). W. E. C.]

[2] *Cf.* Zotenberg, *Jean de Nikiou* 443 = *Journ. As.* VII. 12 (1878), 263. Mr. Crum called my attention to this passage.

[3] ድርሳናት ፡ [4] በእንተ ፡ ሥርዓታት ፡ ክርስቶስ ፡

laws', and (2) because the date given in the Chronicle agrees fairly with that at which we have arrived. To me, then, it appears not impossible that these canons are, as a whole, derived from a work of Athanasius. Not, of course, that every phrase of the Arabic version is to be claimed as Athanasian; a comparison with the Coptic fragments shows how great is the freedom of much of the Arabic translation.[1] Moreover the impression is often given of confusion in the text,[2] and the conclusion, from § 105 onwards, has almost the appearence of a subsequent addition.

It remains to say something as to the plan followed in the present edition of the Arabic version. It is based upon the translation contained in the MS. Diez, qu. 107, of the Royal Library at Berlin (= R; *cf.* *KRQ.* 129—135), which is described as followed by Ahlwardt (*Katal.* IX. 539, No. 10181): '219 foll., 4°, 19 (20) ll., (26 × 16½; 19—20 × 12½ cm.; from f. 51 onwards 18—19 × 11½ cm.). — Condition: in general fairly good, though somewhat dirty and spotted, with water stains in the margins of the first third. A certain number of worm holes. — Paper: yellow, thick and smooth. — Binding: brown leather with fastening . . . . . No. 11. — ff. 94—122*a*. Title: قوانين القديس الفاضل اثناسيوس الرسول بطريرك الاسكندرية بركته معنا. The Canons of Athanasius of Alexandria, 107 in number. — Script: rather large, good, regular, fully vocalized, although diacritical points are sometimes wanting. Titles in red. The copy dates from AM. 1055 = AH. 739 = AD. 1338. According to f. 108 one fol. is wanting.[3] Fol. 122*b* is blank.'

[1] *Cf.* *e.g.* §§ 44 and 46, in two recensions (pp. 34, 35 and 119, 120 below).

[2] *Cf.* §§ 79 and 43, 80 and 44, 86 and 64. In the Coptic MS. BP a fragment paged 91, 92 has the text of § 101 arab. (*v.* p. 113 below), while another leaf, paged 97, 98, shows § 48 (*v.* p. 91 below). These facts are most easily explicable, as Mr. Crum observes, on the assumption that our earliest Coptic text was arranged in a sequence totally different from that in the translation of Michael of Tinnîs.

[3] This is not quite accurate. F. 108 ends indeed with § 54 and f. 109

This manuscript is well fitted to serve as the foundation of the text, being not only the oldest but being moreover very carefully written.[1] To follow its orthographic peculiarities, is, I believe, to contribute something to the needs of Arabic philology. The Arabic employed in this version is not of the classical idiom; it would therefore be a fundamental error to treat such a text from the classical standpoint and to correct it in accordance with Wright's grammar. Neither can the classical rules as to orthography be here observed; to do so would to be give our Canons a linguistic form which in reality was never theirs. The Arabic dialects moreover are today zealously studied, and to many therefore the exact idiomatic and orthographic forms of the oldest

begins with § 57, thus omitting §§ 55, 56. Yet there is no evidence of a missing leaf. The quire has, like all the rest, 10 leaves, and moreover, the old Coptic pagination is continued without interruption. §§ 55, 56 must therefore either have been absent in the MS. copied or must have been omitted through the scribe's carelessness.

[1] The following is the scribe's subscription to the Canons:

نُجِزَت قوانين الاب الفاضل القديس الكبير اتناسيوس الرسولى بطريرك الاسكندرية وعدتهم مائة وسبعة قوانين بسلام الرب امين ۞ وذلك فى الثامن فى شهر امشير سنة خمس وخمسون والف للشهدا الاطهار يوافقه فى الشهر العربى المبارك الحادى والعشرين من شهر رجب الفَرْد سنة تسع وثلثون وسبع مائة للهجرة والمجد لله دئما ابدا ۞ الاچ تحنن على الناسخ المسكين الغارق فى بحار الخطايا والذنوب المشتمل بكل الاثام والذنوب واغفر له عند حضورك المذانية (?) العالم امين ۞

'Finished are the Canons of the excellent, saintly, great father Ath., the apostolic, patriarch of Alexandria. And their number is 107 canons. In the peace of the Lord. Amen. And this (befell) on the 8th of the month Amshîr, year 1055 of the pure Martyrs, which corresponds in the blessed Arabic months (*lit.* month) to the 21st of the simple month Ragab of the year 739 of the Hijra. And praise be to God for ever and ever. My God, have pity upon the poor scribe, who is overwhelmed in oceans of sin and wickedness and clothed in all vice and wickedness, and forgive him at thy advent to this world. Amen.' Both the above dates correspond to Febr. 2, 1339.

manuscript will be not unwelcome. A certain arbitrariness in the treatment of the text was, it is true, unavoidable; I have, for example, generally corrected such faults of the scribe as ص for ظ; but the MS. is responsible for inconsistencies such as the addition or omissionof the *hamza* (هولاء and هولای, دائم and دايم), the forms ون- and ين- as the plural of nouns, or *e. g.* يسكتون and يسكتوا of verbs; further, مذينة and مدينة, ذام and دام, رثل and رتل, فصح and فصخ.

The Berlin MS. was collated throughout with photographs of two MSS. of the Macarius text, viz.

1. Cod. Vatic. CXLIX, CL (*v.* Mai, *Scr. Vet. Nov. Coll.* IV. 275), a paper volume, of 178 foll. The subscription, fol. 86 (*lege* 80), is given as: *Absolutus est liber hic benedictus, qui complectitur omnes sacros ecclesiae canones, mense emscir* (februario) *anno ss. martyrum millesimo octogesimo octavo* (Christi 1372), *quorum benedictiones Deus nobis impertiatur. Amen.*

2. Cod. Paris., no. 251 in De Slane's *Catalogue*, where it is described as follows: 'A collection of canons, brought together by Maquâra (مقارة), a priest of the monastery of St. John the Dwarf, which is situated in the desert of Scete (شيهات). He extracted his documents from a large number of books found, either in the desert monasteries or at Cairo. After several years of laborious work, the collection, of which the present MS. is an exact copy, was completed. It contains the following pieces:

'. . . . 40. (ff. 323—339). — Canons of the Church, set in order by St. Athanasius, patriarch of Alexandria, and numbering 107. At the end of the work, Michael bishop of Tennîs (تنيس) informs us that he had rearranged these canons in a more convenient order . . . . .'

'Paper; 336 foll. Height $34^1/_2$ cm., width 25 cm.; lines in a page, 24. The MS. is dated AM. 1069 = AD. 1353. (*Supplément* 83, *Saint Germain* 41).'

For the first 10 canons (ff. 323*a*—327*b*) I had the use of a copy made from this MS. by Mr. Crum; for the remainder (ff. 328*a*—338*b*) I used photographs taken by Mrs. Crum. This MS., as having been made directly from the author's copy, is our best authority for the Macarian collection. Besides it, a partial copy by Mr. Crum of a MS. of AD. 1680, now in the Bodleian (Hunt. 32), has been collated for §§ 59—61, 65—70, 73, 74. It is thus described by Uri in his catalogue (I, p. 40):

'No. LXII. — Paper (*bombycinus*) codex, written by the same hand as the preceding.[1] Foll. 238. Contains the 2nd part of the Canons of the Alexandrine Church, consisting of '..... 13. Athanasius of Alexandria: 107 Canons.'

Finally, for §§ 55, 56, wanting in R, I used Mr. Crum's collations of the Paris MSS. no. 252 (De Slane p. 68), a copy made for Wansleben in 1664 (*cf. KRQ.* 122), and no. 238, probably part of a distinct collection of Alexandrine canons (*cf. KRQ.* 136).

Unanimous readings of these Macarian MSS. are in the following pages indicated by M, those peculiar to the Vatican,[2] Paris and Oxford (Bodleian) MSS. respectively by Mv, Mp, Mb.

I had originally noted in the margin all the variants of the MS. M. Subsequently, in order to reduce the cost of printing, but contrary to my own wish, I restricted these to a selection. The reader will however still find all variants of importance noted. As in the case of the Hippolytan Canons, I should have been glad to omit in the present edition the division into separate canons, an arrangement

[1] 'No. LXI. — Paper codex, elegantly written, in AM. 1397 = AD. 1680.' (p. 39).

[2] It should be observed that this MS. was frequently corrected by its scribe in accordance with the rules of grammar: *e. g.* he read in the copy before him والنسوة هم ايضًا يتركوا, but corrected it to هن ايضًا يتركن. I have for the most part ignored such variants.

not merely in itself very recent — some 700 years later than the original composition — but detrimental to the literary form and not infrequently quite false, as, for example, between §§ 80 and 81, where a sentence is cut in half, and at the beginning of § 79, where the train of thought is completely ignored.[1] However I finally decided to acquiesce in the traditional arrangement; for it is in this form alone that the Arabic text has reached us and upon it too the description of Abû 'l-Barakât, and thence that of Wansleben, was based. The titles of the individual canons as given in the Berlin MS. are included in the notes. These are not to be found in the Macarian collection, nor do they agree at all with the headings given by Abû 'l-Barakât.[2] They would thus not be part even of the original Arabic translation. For this reason they are here relegated to the notes, where their retention may be justified on grounds of practical utility.

The Arabic text was translated by me into German and thence into English by Mr. Crum.[3] The responsibility for the translation from the Arabic rests with me alone, although I have to thank Mr. Crum for many suggestions.

The notes in the lower margins fall into two groups. Those bearing *letters* refer to important textual variants, while those signed with *figures* relate to the subject-matter, biblical quotations or parallel passages from other ecclesiastical literature.

Of the Coptic fragments and their relation to the Arabic version Mr. Crum has given an account in a separate section.

Greifswald, September 12, 1904. WILHELM RIEDEL.

[1] It will be observed that the Coptic version frequently shows divisions divergent from those of the Arabic (*v.* p. 83 below). [2] *KRQ.* 54 ff.

[3] [My thanks are due to Mr. F. G. Kenyon for kindly reading a proof of the English of this and also of pp. 117—140. W. E. C.]

TABLE OF THE CANONS,

ACCORDING TO THE ARABIC VERSION (MS. R.).

Can. 1. Of the priests, the ministers of the altar.
2. Likewise concerning the work of the priests at the altar.
3. Likewise concerning the priests, the servants of the altar.
4. Likewise concerning the priests.
5. Of the bishop and his keeping watch for the people.
6. Of what is the duty of the bishop, how his way of life should be and that he must be sufficiently instructed.
7. Of the glory of the church.
8. Of that it is not lawful to dwell with the wives.
9. That it is not lawful that the priest have two measures.
10. That the bishop is answerable, not for the congregation alone, but also for the whole clergy.
11. Of the service of the subdeacon and other matters.
12. What the singers may sing.
13. Of the order of ministry of the doorkeepers.
14. How the bishop shall order his expenses.
15. Of the bishop's visits to the poor and others.
16. Of the bishop's almsgiving every Sunday.
17. Of the gathering of the priests unto the bishop.

Can. 18. That the bishop enquire concerning the affairs of the priests.
19. That the church must needs have a (gauged) measure.
20. Of the priests' victuals from the church.
21. Of the honour of the husbandmen of the church above others.
22. That priests may not be husbandmen.
23. Of a poor church.
24. Concerning reverence and respect for the priests.
25. That whereunto the presbyters shall give heed.
26. Of that which no child of the church may behold.
27. Of such deacons as smite one another at the altar.
28. Of the garments of the priests, wherein they celebrate the sacrament.
29. Of whoso of the priests is drunken.
30. Of him that drinketh wine in the Paschal days.
31. Of him that goeth unto a bath.
32. Of him that talketh or sitteth at the holy altar.
33. Of the place of dividing the bread.
34. That the priest shall not stand at the oven.
35. Concerning the ministry of the readers, that none may trouble them therein.
36. Concerning the holy mysteries, that they may not be carried without.
37. Of the deacons, that none may speak while he beareth the cup.
38. Of a priest, that he may not sell in the market.
39. Of a deacon, that he draw not nigh the altar when an older then he is there.
40. Of the hour of the sacrament.
41. Of a priest that talketh with astrologers and others.
42. Of him that is found in adultery.
43. Of the deacon whose wife dieth.
44. Of the ornaments of priests' wives.

Can. 45. Of whoso of the priests putteth away his wife.
46. Of a priest that parteth a man from his wife.
47. Of the priests' visiting of the sick.
48. Of what priests are suffered to go into a virgins' convent.
49. Of the trades that befit the priests.
50. Of a priest that is present in the church, but goeth forth and returneth again.
51. Of a priest which saith that he hath no need of the altar.
52. Of one of the clergy in whom the grace of the Holy Ghost appeareth.
53. Of the accusation which befalleth priests.
54. Of one of the bishop's children that sinneth.
55. [Of a priest measuring with two measures.]
56. [That a priest shall befriend orphans.]
57. Of the week of the holy Pascha.
58. Of the readers, that they give heed unto that which they read.
59. Of the singers and that which they sing.
60. Of the afternoon prayer on the Friday of the Pascha.
61. Of that whereof the steward of the church must take heed.
62. Of the church vessels and of him with whom they are.
63. Of all the first-fruits that are given to the priests.
64. Of not making offering of the offering of yesterday.
65. Of the church's goods; that, if it be possible, the offerings and the priests' victuals shall be provided therefrom.
66. Of the bishop's eating with the priests.
67. Of such as talk at the time of eating.
68. Of the assembling of the village priests unto their bishop.
69. Of a presbyter that is an husbandman.

Can. 70. Of whoso of the priests is rich and of the charity that he must do.
71. Of the children of the priests that are found reading in magic (books).
72. Of the penance of the magician.
73. Of such as talk of hours and concerning conjurers and others.
74. Of the penance of an adultress, when she doeth penance.
75. Of them of the priests' children that are found in the theatre.
76. Of such as despise the holy altar.
77. Of the honour of the sanctuary and its beauty and its respect.
78. Of the holy mysteries.
79. Of him whose wife dieth and who committeth fornication secretly.
80. Of the sick which are in the church.
81. Of the welcoming of strangers.
82. That what remaineth over to the bishop, that shall be given to the poor.
83. Of such as give tithes and first-fruits among the priests and the laity.
84. That almsgiving is incumbent upon every man.
85. Of the alms and offerings for him that is dead.
86. Of the offerings for the dead according to the testimony of the Old (Testament).
87. Of them that oppress the poor.
88. Of them of whom the priest receiveth offerings.
89. That the words are joined together in two chapters.
90. Of the steward with whom is the store-house.
91. Concerning the feasts of the martyrs.
92. Of this, that monks may not go unto feasts.
93. Of the laity, that they likewise are children of the church.

Can. 94. That whoso hath a son fit for marriage, he must needs marry him.
95. Of the obedience of children unto their parents.
96. Of the care of parents for their children and the ordering of them.
97. Of her that voweth her daughter unto the Lord.
98. Of this, that there must be in every house a virgin.
99. Of the virgins and of who of the believing women shall go unto them.
100. Of such of the believers as go to rest.
101. Of a nun of whom a kinsman dieth.
102. Of the inheritance of male and female virgins from their parents.
103. Of virgins, that none may cause them to be servants.
104. Of her that hath no virgin daughter, that she appoint some one of her maids (thereunto).
105. Of the fear of God and pity for the poor, and of purity.
106. Of the incense which is offered up in the sanctuary.
107. Of the wine of offering.

ARABIC TEXT.

R f. 94a بسم الاب والابن والروح القدس الاله الواحد a

قوانين b القديس الفاضل اثناسيوس الرسولى بطريرك الاسكندرية بركته
معنا امين وعدتهم مائة وسبعة قوانين بسلام الرب امين b

هؤلاء هم نواميس القسوس الذين يخدمون جيّدًا فلتتضاعف لهم الكرامة وبخاصّة الذين يتعبون فى الكلام والتعليم لان من اجل الاساقفة انهم لا يقاموا بشىء من الاشياء من اجل هذا c ينبغى ان يُكرَموا d بكل كرامة الله لان موسى لما e خدم المذبح باستحقاق انعم الله على وجهه بالجمال اكثر من الكل هذا الذى جعله الله آية للذين يخدمون المذبح جيدا بطهارة كمثله لانه هو القسّ الامين التعب f فى الكلام والتعليم ومقرّر الناموس لذلك الشعب العاصى ويحتمل ثقلهم g وتبكيتهم ونميمتهم الذى بغير حشمة الذى كانوا ينمّوا على الرب بها واللعنات التى كانوا يقولوها عليه الا h ان h هولاء جميعهم لم يصبروا له ثقل من اجل بهاء المذبح الذى صار له خادما الذى i هو i مثال i الكلمة

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a) Mv + له المجد دايما وعلينا رحمته الى الابد امين; the whole phrase > Mp. b) In M this title is هولاء قوانين الكنيسة التى رتبهم ابينا القديس اثناسيوس بطريرك الاسكندريه رزقنا الله بركة صلواته امين. c) M + انّه. d) M يكونوا. e) Mp الى. f) Mv البعيث. g) Mv تفلهم with the marginal note نفاقهم. h) M لانّ. i) Mv الذين هم امثال.

منجل هذا تمجّد اكثر من كل احد لانّه ذاق حلاوة الله هو اول من تكلّم عن الكنيسة وصنعها كمثل القبّة لتُذكَر الكنيسة بالرسم المحدود والقبّة التى كانت تابعة له كمثال الكنيسة ولم يصنعها وحدها ولكن رسم فيها رسوم لخدمة المقدسة لكى يعلمنا خشية الله لحايطة بالمذبح هذه التى لا نراها لانه صنع جلاجل باستدارة جبّة هرون اخيه لكى اذا سمعوه السلاطين الذى * فى الموضع المقدس داخلا الى R f. 94b القبة يتنحّوا لئلّا يموت لان كلّمن يستجرى ويتقدم الى المذبح وهو غير حافظ ناموس الله يموت موتا رَديًّا مثل بنى عالى كاهن الرب لانّ ليس احد من الناس يخدم المذبح بنجس او بتوان فيموت موتا صالحا ۞

القانون الاول *k*

يقول ايضًا للكهنة القريبين من الرب فليتطهروا لئلّا يهلك الرب قوما منهم لان هذا قد لحق بنى هرون لما لم يتطهروا كوصيّة اخى ابيهم بان يصنعوا كهنوتهم بخوف الله لان موسى قال انا خائف ومرتعد لان هذا هو الموضع الذى يقوم فيه الرب اذا يقول لموسى انى اظهر لك فى ذلك الموضع بين اجنحة الشاروبيم واخاطبك لانها كلمة خرجت من فمه قائلا لا يرى انسان وجهى فيعيش وداود يعرف هذا اذ قال انت مخوف يا الله من الذى يستطيع يقف امامك ولم يستجرى النبىّ *l* داود ان يتقرب الى الرب قط او يرفع ذبيحة مثل كاهن وقد كان يشتهى كما يقول انّى احببت مساكنك يا رب القوات ونفسى اشتاقت الى ديار الرب وكانت شهوته ان يقترب الى المذبح ويصير كاهنا افضل كثيرا من مجد ملكه لانه لا ينبغى بالجملة ان يكونوا جميع الناس يقتربوا الى المذبح بامضاء فقط الّا الذى يختاره الرب

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k) R + منجل الكهنة خدّام المذبح. *l*) M + العظيم.

لهذا العمل وهذا يخدم بخوف ورعدة لان داود راى شاول وقد
رفع قربان بغير ما هو عليه ولا طقسه اخذ لعنة عوضا من البركة
وصار فى حزن قلب عظيم لان الله نزع منه مجده اذ استجرى
واقترب الى الموضع المقدس وهو علمانى واخذ طقس الكاهن *m* *الامين R f. 95a
صمويل من اجل هذا نزع الله منه مملكته واعطاها لداود لانه متجّد
المذبح ورای الهلاك الذى صنعه الله بعوزا لان عوزا مدّ يده بغير
طقسه ومسك تابوت عهد الرب منجل ان العجل الحامل للتابوت
اماله فمسكه عوزا ولذلك اهلكه الرب ومات للوقت قدّام الرب ولما رآه
داود ضاق صدره وكان يشتهى ان يدخل بالتابوت الى بيته الّا انه
لم يستجرى قائلا كيف وبأىّ نوع يدخل تابوت الرب الى منزلى
ودارا لما قبل التابوت ففرغ مما يكون فقير وصار غنى كما قيل ان
الرب بارك ببيت دارا *n* الكلدانى وجميع ما هو له لاجل تابوت الرب
لانّ من هو قط تقدّم الى مذبح بقلّة خوف ونجا وعوزياء الملك هو
ايضا اشتهى شكل الكهنوت لانه شىء يشتهى بالحقيقة ولما ذا اذكر
انسانا واحدا وحده انه قد تألّم من قِبَل الروح القدس السنين ربوة *o* * R f. 95a
الذين كانوا تابعين لموسى أليس قد مات اكثرهم منجل روح القدس
كما يقولوا بنو اسرائيل لموسى انّا قد صِرْنا قليل وهلكنا لان داثان
وابيرم الذين ابتلعتهم الارض هم ورجالهم انّما حلّ بهم ذلك لانهم
اشتهوا مجد الكهنوت وقورح وجماعته هم جميعهم كانوا مائتى رجل
ماتوا فى الغضب قدّام الرب كما هو مكتوب ان الذى له يعطى
ويزاد والذى ليس له القليل الذى معه يوخذ منه لان الله يريد
يعلّمنا المخافة الكاينة فى المذبح والمخافة الكاينة فى جميع الاوانى

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m) R >. *n*) Mp قيدار Mv قدارا. *o*) R ركوة.

الكاينة فى المذبح قل ان الرب كلم موسى واليعازر قايلا خذ النحاس
الذى قدّموه قدام الرب من وسط الرجال المحترقين *لانّهم قد طهّروا *p* R f. 95*b*
بنفس خاطية قدّموها قدام الرب ۞

القانون *q* الثانى *r*

من اجل هذا امرهم فى كل موضع قايلا خافوا من مواضعى المقدسة
لان الرب قد يلوم ايضا كهنة *s* قايلا انهم نجسوا موضع الرب المقدس
وحادوا عن ناموسى ويقول فى حزقيال كمن هو حزين القلب من
اجل الاراكنة انهم يبنون *t* لهم بيوتا بجانب المذبح لياكلوا ويشربوا
فيها لانهم جعلوا مساكنهم بجانب مسكنى وحايطهم قايم بينى وبينهم
لكى يُبعّدوا بزناهم منى والحكيم بولس قد وثّب مثل هولاء قايلا أليس *u*
لكم بيوت تاكلوا فيها وتشربوا وقد طرحتم بكنيسة الله وتفضحون
الذين ليس لهم ويقول الانجيل *v* المقدس *v* ايضا انه صنع مخصرة من
حبل واخرج كل الذين يبيعون ويشترون لانه قال لا تجعلوا بيت ابى
*بيت تجارة يعلمنا بذلك ان بيت الله هو الكنيسة والمذبح هو مايدة R f. 95*b*
الرب كما يقول فى ملاخيا النبى *w* الويل لمن يقول ان مايدة الرب
نجسة كما يقول الويل لكم ايها الكتبة والفريسيون لانكم تقولون ان
من يحلف بالهيكل والمذبح فليس شىء والذى يحلف بذهب الهيكل
والقربان الذى على المذبح يلزمه فلان الهيكل والمذبح المقدس لا يجب
لاحد من الناس ان يقرب اليهما الا الذين يتطهرون كمثل الموضع
المقدس يقول تفزعوا واعلموا انى انا الله منجل هذا ايها الكاهن قد

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p) R تطهروا. *q*) M >, here and in all the subsequent canons.
r) R + فى امر الكهنة ايضا بالمذبح. *s*) M كهنته. *t*) M يبنوا.
u) M ليس. *v*) Mv >. *w*) Mv >.

أُعطِى لك ان تتسلّط على هذا جميعه أليس الله يريدك ان تكون بغير خطئة فابتعد من الاخذ والعطاء لان بهولاء تاتى الخطايا ۞

القانون الثالث *x*

R f. 96*a* *انت ايها الكاهن اللاوى لما ذا تبيع ولما ذا تشترى يعطوك البكور من كل شىء يعطوك القرابين من الموتا والاحيا وانت تبتلع خطايا الشعب كما يقول عوزيا انهم ياكلون خطايا الشعب ولكيلا يلحقك ما قيل ان انفسهم تُنْتَزَع بالظلم ان كان الكاهن يظلم فما ذا يصنع الشعب انما أُختيروا *y* الكهنة ان يكونوا اطهارا اكثر من الشعب وان تعطى لهم القرابين ليكونوا اطهارا مصلّيين عن الشعب طالبين عن خطاياهم كما يقول موسى عنهم انهم الذين اختارهم الرب الاله فاذا اخطى الكاهن مثل الشعب من الذى يصلى عليهم لان شعب وكهنة انجاس ليس لهم صلاة تصعد الى الله عن الشعب كما قيل ان الرب لا يسمع *z* صلاة الخاطئ لان عشرة دفعات اتى غضب الرب على الشعب فى البريّة ليستاصلهم وموسى يصلى عليهم والرب يصرف غضبه عنهم شفق على شعب خاطئ منجل انسان *a* صدّيق لانه لم يحزن قلب الله ۞

القانون الرابع *b*

والان فلا يُصير احدا *c* كاهنا الا رجالا *d* فهمين *d* محبّين للاله محبّين للناس هولاء الذين يقدرون ان يقفوا على المذبح كاستحقاقه لان كثيرين فى هذا الزمان لا يختارون القديسين للكهنوت لاجل فقرهم ويختارون الاغنياء الذين بلا ناموس ليتمنوهم على قطيع الرب

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x) R + منجل الكهنة فخدّام المذبح ايضا. *y*) Mv اخبروا.
z) Mv يستمع. *a*) M + واحد. *b*) R + منجل الكهنة ايضا.
c) M احد كاهن. *d*) M الرجال الفهمين.

وهم غير مؤتمنين على ذاتهم وحدهم هؤلاى الذين قال الرب عنهم انى
اعطيت ميراثى فى يديهم *e* وهم *f* لم *f* يصنعوا لى شيئا من الخير
وثقلوا *g* على شيخ *h* جدّا الويل للذى * يتقرب الى المذبح وهو نجس R f. 96b
جدّا انما اتمنوك على هولاء الناس وهولاء القرابين اقاموك عليهم مفتقدا
مدبّرا ايّها الكاهن اللاوى لكى يُغيروا كثيرون الى خدمة الله من
جهتك وتربح نفوسهم هولاء الذين انت سوف تحاسب عنهم كما قيل
انه يحاسب عن القطيع كله من اجل هذا وضع الله الشعب تحت
ارجلكم ايها الكهنة العظما فى بيت الله كما يقول للشعب اطيعوا
عظماؤكم واستمعوا لهم لانهم الذين يصلّون عن انفسكم الليل *k* والنهار

القانون الخامس *kk*

فان كنت ساهرا عن الشعب ومصلّيا عليهم فبالحقيقة انت تحاسب
عن انفسهم هولاى الذين اكلت قرابينهم وان كان لا بل قد تكسل
فكيف وباىّ نوع تحاسب عنهم اذ لم توجد شفيعا لهم فى اتعابهم
فلا يحلّ لك ان تاكل قرابينهم يجب للاسقف ان يكون بغير لوم فى
شىء قد تزوّج امرأة واحدة مربح هادى وديع القلب صحيح *l* الامانة
والمحبة والصبر غير محبّ للفضة ولا يكون سكّيرا محب للغرباء معلم
كامل فان كنت لا تقدر على مثل هذا فلما ذا حملت هذه الدينونة
العظيمة عليك منجل ربح مهان ولان اسقفة *m* كثير يصيرون منجل *n*
هذا الربح المهان هكذا وكثيرا ايضا قسوس وشمامسة صاروا هكذا
لانه يقول من اجل هولاى هكذى *o* فليتطهروا الكهنة القريبين من
الله لئلّا يهلك الرب قوما منهم ولما ذا تنظر الى المذبح والبخور

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e) M ايديهم. *f*) R ولم. *g*) M ونقلوا. *h*) R >. *i*) RMp واجتمعوا
Mv اسمعوا. *k*) M فى الليل *kk*) R + منجل الاسقف وسهره عن الشعب.
l) M + القلب و. *m*) Mv اساقفة. *n*) M من اجل مثل. *o*) M >.

بعين غـيـر محتشمة ولـمـا ذا ترتبط بهولاء اللعنات وهولاء التبكيتات
وحدك وصنايع كثير فى العالم *هولاى الـذين تقدر ان تعيش بـهم R f. 95a
وستخلص من هذا العقاب الردىّ الآتى على الذين لا يتفرغون لخدمة p
المذبح كاستحقاقه طوبى للذى يستحق ان يـنـال الكرامة من يـد
الـرب الـقـوىّ الـرحوم فى q هـذه q الاعمال هكذا فما ارهب الوقوع فى
يـد الله الحىّ وكذلك ايضا الطوبا للذى ينال منه بركة والآن الذى
يـريـد ان يلاحق r بالمذبح المخوف فليسعى كاستحقاق الموضع
المقدس فان كان لم يشفق على بنى على الكاهن لان اباهم لم يؤدبهم
جيّدا فى رياسة كهنوته لكى يحفظوا الكهنوت ولكن استاصلهم وكذلك
نـوا مدينة الكهنة اهلكها بحدّ السيف من الـذكر الى الانـثى ومن
الصغير الى الكبير هم وبهايمهم وليس ذلك فقط بـل والرجال الذين
كانوا حاملين الرايات وكان عدّتهم ثلثمائة وخمسين رجلا سقطوا تحت
قدمى شاوول كـمـا قـيـل انى نـزلت عن مسكنى الـذى فى شيلوا s
منجل خطايا الكهنة وظلم ابائكم t فان كان قد صنع هذا فى الموضع
الذى كان اسمه فيه اولا ومحقهم هم وجماعتهم فما ذا يصنع بـنـا اذا
ما اخطانا الى موضع قدسه وقد قلت مرة اخرى انه ليس احد من
الناس خدم الـمـذبح بالنجس ومات مـوتا حسنـا بـل كلمن يـزدرى
بالمذبح من اجلهم ماتوا موتا رديّا مخوفا هو المذبح اى الذباح u وهو
محل الافـراح لمن يمسك v بنواميسه لاجل الخوف الكايـن فيه وهو
هلاك لمن يتوانى واذا لم تـكـن لكم قـدرة ان تكونوا وديعين فابعدوا
لـئـلّا تحترقوا لان الـذى على المذبح نارا لا تطفى كـمـا قال الله ان

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p) M للمذبح. q) M هذه. r) Mv يلصق. s) M سيلوا.
t) R Mv انبيأكم Mp ابنايكم. u) M الدناج. v) R تمسك.

نار المذبح لا تطفى ولك القدرة ان تمشى * فى قوانين الرسل لكى R f. 97b
تنال الكرامة معهم وان كان ليس لك القدرة فاهرب بعيدا لان
عاموص قال انى لما نظرت الرب واقف على المذبح قال لى اضرب على
موضع الغفران لتتزعزع الابواب الخارجة فلم يعنى بذلك موضع
الغفران الخشب بل الخدّام المحيطين بموضع الغفران الذى يقفوا
فيه للطلبة والموضع الذى يغفر فيه الخطايا قال علّم الكهنة لكى
يعلموا *w* الشعب لان من لم يكن من القسوس والشمامسة فلا يدعى
ذلك شعب ولهذا يصلّى الكاهن على الشعب فيجب ايضا على
الشعب الاخر ان يصلى على الكاهن كما هو مكتوب أَعْطِ *x* قوّةً *x*
لهذا الذى اعددت لنا كيلا يوجدوا *y* فى خطئة ۞

القانون السادس *z*

يجب للكهنة ان يسعوا كما وضعوا الرسل ولهذا يجب للاسقف ان
لا يكون ملام فى شىء من الاشياء قد تزوّج امراة واحدة ويكون
مستيقظ حكيم هادى فهم القلب معلّم غير محبّ الربح المهان مهتمّ
بسيرته جيّدا امين صديق طاهر ناسك مداوم الكلام الجيّد اللايق
بالتعليم لا يكون *a* ذو قولين ولا يكون *a* له ميزانين ولا مكيالين
مشتهى ان يقرض من يسأله فى الغلاء *b* والرخاء *b* اب الايتام ومن *c*
لا *c* يعرفهم والارامل بكلّ طهارة ولا يرفع عينيه لنظر *d* احد من
النساء ولا يحوّل وجهه عن المساكين ولا ينسا الذين فى السجون
بل يفتقدهم ويخدمهم كقوّته *e* يحزن على جميع الضعفاء لا ياخذ

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w) Mp + به Mv يعلمونه. *x*) M اعطوه. *y*) يوجد. *z*) R + فيما يجب على الاسقف كيف تكون سيرته ويختبر كالواجب.
a) Mp يكن. *b*) M الرخاء والغلاء. *c*) Mp ولا من. *d*) M لينظر.
e) M بقوّته.

بالوجوه يبغض كل خطية يحبّ البرّ يبكّت الخطّاة ويعلمهم
التوبة لا يقبل f الهدية f ولا g يحفز احدا ولا يثقل الحملة على الذين
يهينوه h * ويبارك الذين يلعنوه لا يشكوا احدا من الناس بل يحتمل R f. 98a
كل ظلم ياتى عليه لا يكون ضجور ولا مشتهى لحسن الوجوه ولا يضع
على المسكين اكثر من قدرته ولا يقاوم غنيّا يبكت كلمن يريد
التعليم بتواضع قلب i ولا يتقدم الى المذبح k بكبريا بل بتواضع اى
ان ليس هو مختارا l اكثر من الشعب كله ولكن مثل احدهم يقبل
كل من يتقدم اليه يحرس نفسه ان لا يتنجّس مضجعه كل ليلة
يقدس فيها مع ذلك اليوم وان كان يقدر ان يكون ناسكا فهو
افضل m وان كان لا يقدر فلا يحمل على ذاته ثقلا فى هذا لانه قد
اتّمن على نسوة كثير وعذارى وعرايس مخبيات n ويانوا اليك واحدة
واحدة وياخذوا بركتك لان الذى اتمنت انت عليه لم يعطى لموسى
عظيم الانبياء بل اخته مريم ﷺ التى كانت تمشى قدام النسوة وهو
كان مهديا للرجال وانت مهديا للرجال والنساء فانت ايضا بكل
احتفاظ احفظ ذاتك عالما ان الذى استودع كثيرا يطلب o بكثير
وليس انهم ياتوا اليك بل ياتوا للمسيح الذى انت مخدمه وليس
ياتوا اليك لتتميّز p زينتهم q لكن يتميزوا هم امانتك لان الذى يحرس
عينيه ان لا ينظر الى وجوه النساء فان قلبه طاهر من النجس لانه
يقول ان عينى طاهرة نقيّة لئلّا انظر الى الشر فالذى عينيه نقيّة
قلبه ايضا نقىّ كما قيل طوبا للنقية قلوبهم فانهم يعاينون الله والذى

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f) R يأخذ بالوجوه لا يقبل الهدية Mv لا ياخذ بالوجوه. *g*) M لا.
h) Perhaps يهيبوه. *i*) M قلبه. *k*) M مذبح. *l*) M مختار.
m) M الافضل. *n*) M محببات. *o*) M يطالب. *p*) M لكى تتميّز.
q) R رتبتهم.

لا ينظر الى امراة فلا يتنجس قلبه لا تنظر الى وجه امراة ايّها الكاهن فقد اتّمنوك ان تتحفظ قل وانت تصلّى اصرف عيناى لبلا تـرى r الامـور البـاطل *كمن تعرف s ان البيت الذى اتّمنت عليه R f 98b هو t بيت السماء والكنيسة التى على الارض ۞ التى قال عنها يعقوب ان هذا هو بيت الله هذا هو باب السماء لان جميع الملايكة الذين ياتـون من عنـد الله يتقدموا اولا الى الكنيسة ويمتّجدوا بـيت الله الذى على الارض ۞

القانون السابع u

ان كنت تريد تعلم لحق اسمع لأعرّفك كيف يجب لك ان تمتّجد الكنيسة بكل مخافة لانها مبنيّة فى السموات بهذا النوع الواحد موسى لما بنا القبّة كالنوع الذى رآه على طور سينا كما قيل له انظر الى المخافة التى فى الموضع المقدس الذى انت تخدم فيه اسمع الله كيف يامر v موسى قايلا وصّى اخيك w هرون w ان لا يكون يدخل الى لحجاب فى كل وقت قدام المذبح ليلا يموت لانى اظهر فى سحابة على المذبح واخاطبك فان كان قد منع موسى وهرون الذين يخدمون ان لا يدخلوا الى لحجاب فى كل وقت كما يريدوا فكم بالاكثر الذيـن يتحدّثون x فى الموضع المقدس بقلّة حشمة او الذيـن يختصمون من اجل اوانى المذبح بغـير حيـاء y او الذين يسرقون بكور المذبح لانها روحانيّة وليس فضّة او ذهب او حجارة او اخشاب منجل ان الرب قايم على المذبح كما ان لخبز والخمر قبل ان يرتفعا على المذبح هم خبز وخمر فاذا ارتفعا على المذبح ليس

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r) Mp تنظر. s) M يعرف. t) R >. u) R + منجل مجد الكنيسة. v) M يوصى. w) Mp هرون اخيك Mv هرون اخاك. x) Mv يخدمون. y) M حبآ.

يصيرا خبزا وخمرا بل جسدا محيّاz لله ودما والذين ينالون منهم لا
يموتوا بل يحيوا الى الابد كذلك المذبح وان كان من خشب او
R f. 99a حجارة او ذهب *او فضّة فانه ليس ميتa مثل طبعه الاوّل بل هو
حيّ الى الابد وهو روح لانّ الله الحيّ قايما عليه كما شهد عن
موسى وهرون انّهم اطهار فى كهنتهb وكما قيل ان يكون جلاجل
ذهب معلقين فى جبّة هرون لكى الملايكة الحايطين بالمذبح يسمعوا
اصواتهم فالان فليتطهّروا القسوس بكل طهارة ولا سيما انه قد قسم
عليه الجسد المقدس والدم الحيى فان كان الجبل الذى وقف عليه
دفعة واحدة واعطى الناموس للشعب انتقل الى ما هو اخير وافضل
بالطهر كما يشهد بهذا سبعون شيخا من بنى اسرائيل وقالوا انّا
نظرنا الموضع الذى وقف عليه اله اسرائيل والموضع الذى تحت قدميه
صار كمثل طوبة عقيق اوc سماجونىc كمثل جلد السماء فى تقديسه
فان كان الحجر انتقل الى هذا الشكل الواحد وصار فى مثل هذا الحسن
فكم بالحرى المذبحd الموضعe المقدسe الذى يقف عليه فى كل يوم
والموضعf الذى ظهرت لنا قدميه عليه وان كانا موسى وهرون لم
يؤتمنا ان يدخلان الى ذلك الموضع فى وقت يريدان لان الروحg
القدس قد شهد عليهما قايلا ان موسى قديس وهرون فى كهنته
وان كانا هذين القديسين هكذا لم يجسرا ان يخرجا عن اوامر الرب
اذ هما يدخلان قدامه بخوف ورعدة متضرّعين بالطلبات والاصوام
الكثيرة والطهر الكثير يستاذنوا قدامهم بالاجراس الذهب معلقين على
جيوب اقمصتهم لكى السلاطين الحيطين بالمذبح المقدس يسمعون

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z) Mp مختير Mv محييا. a) Mv R >. b) R كهنتك. c) M واسماجونى. d) Mp >. e) Mv المقدس الموضع. f) Mp الموضع. g) M روح.

اصواتهم وهم داخلين فيحتاجبوا لئلا يموتوا اذا دخلوا بَغْتَة لانه لا
يمكن ان يبقى المذبح بلا ملاك فى وقت من الاوقات ولا لَحْظَة
يسيرة لذلك يجب ان يخدموا *بالطهر والبخور الطاهر النقىّ الذى R f. 99b
يبخره القس *h* حول المذبح فانه يصنعه حول نفسه بذاته ببهاء *i*
الروح القدس كمثل بهاء العذارى القديسات لان المذبح المنصوب
قدام الرب فى السموات هو روح *k* القدس ناطق ويتكلم ويعرف الذى
هو مجتهد فيه على الارض ويوصى ان لا يتنجس احد ويتقرب
اليه لا زانى ولا سكير ولا من يكثر من شرب الخمر ولا باغض الناس
ولا مرائى ولا شتّام لان موضع يكون فيه جسد المسيح يجب ان
يكونوا جميع خدّامه بغير خطية كالنسور لانه قال موضع *l* تكون
الجثّة فهناك *m* تجتمع النسور ✿

الفصل *n* الثامن *o*

أليس هو قبيح اذا سمع واحد من النسور المجتمعين للمخلّص
متزوّج بامراتين لان النسر الغير ناطق ليس له غير امراة *p* واحدة
فكيف يكون الناطق يجلس مع امراتين الم يكن هذا محبّا
للذّات الدنيا *q* ✿

القانون التاسع *r*

فانما لا خير للكاهن *s* ان *s* يكون يكتال بويْبتين فى وقت الاخذ
يكتال بالوَيْبة الكبيرة ويملاها جيّدا ويصيح على الكيّال ويقول املا
يدك وفى وقت الاعطا يكيل بالويبة صغيرة *t* ويملا قليلا قليلا *u* ويريد

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h) M القسيس. *i*) M بنها. *k*) Mv بروح *l*) Mv + حيث ان
منجل انه لا + R *o*) M القانون. *n*) Mp ففيه Mv فيه.
m) M زوجة. *p*) M يجوز للجلوس مع امراتين. *q*) M >. *r*) R +
انه لا يجوز للكاهن ان يكون له مكيالين. *s*) M ان يكون الكاهن
t) Mv الصغيرة. *u*) M + ويكتال بالصغيرة.

ان ياخذ شيـًٔا اخـر من يـد الذى ياخذ ويفرح جيّدا ويظن انـه
وجـد فايـدة عظيمة ولم يـعـلـم لخسـارة التى حصلت له بسرقته فى
ويـبـتـه ولا سيّـمـا اذا ابخس فى وزن الثمن ياخذ بالثقيل ويعطى
بالخفيف او من *ياخذ بالـرياء ويحاسبوا ويحملون التضاعف على راس R f. 100a
المال ويقطعوا اجـرة الاجـرا وتصرخ الاجـرا نحوهم فـلا يسمعون لهم ولم
يتدبّروا *v* فى نفوسهم حتى انهم لا يعلمون انهم تحت معونة الله والذين
هم هكذا وهم جايـرين *w* خاطفين لا يكتـفون وهم ياكلون خبز المذبح
بغير حشمة ولا تستحيى عيونهم ويعرفون فى قلوبهم انهم لا يستحقوه *x*
ودفوع كثيرة يعترفون انـهـم لا يحتاجون اليـه يظهرون بذلك رغبتهم
وقـلـة شبـعـهم ويستروا فضيحتهم بالستر الذى هم لابسيه فان كانـوا
يجدوا كيلين او ميزانين فليس *y* قانون البـيعة فان كان لا *z* يوجد *a*
العدل فى بيت العدل فلعلّ *b* ما *b* هو *b* بيت *b* العدل *b* لان *c* بيتا
ليس فـيـه عدل فان الله ليس هو فـيـه لا يا احبّـاى لا يهان اسم
الله من اجل قلة ادبنـا لان الظلم وزيادة عن الحقّ لا يُغنوا الانسان
لاجل اعماله البارّة فـلا تدعوا الامم يجدّفوا على اسم الله من اجلنا
لان الانسان يعرف من اولاده ويعرف الله من جهة ابراره فامّا اعمال
الاوثان فـلا تمزجوهم فى كهنوت الـلـه لان كهنتهم ظالمين *d* غاضبين
جايزين كذّابين لان السيّد المسيح شهد لنـا لاجل ابليس الذى
هم يعبدونه انّه لم يـقُـل الحق قط وان كان الاهم لا يستطيع ان
يقول الحق فكيف تقدر كهنتهم ان يقولوا الحق لانهم اقاموا زمانهم
كله يعلمون فى الكذب ويغرّون الناس حتى يظلوهم *e* لا يا احبّاى لا

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v) R يتدربوا. *w*) M جايزين. *x*) Mv يستحقون. *y*) Mv + هذا. *z*) M >. *a*) M يجد. *b*) M >. *c*) R فان. *d*) M ضالّين. *e*) Read يضلّوهم.

نتشبه باوليك لاجل ربح يفسد لان بطرس عظيم الرسل الذى سلّم
اليه مفاتيح ملكوت السموات يطلب الينا ويقول اطلب اليكم ايّها
القسوس الذى انا فيكم كالقسيس صاحبكم والشاهد بآلام المسيح
R f. 100b * والشريك فى المجد المعلن لكى ترعوا رعيّة الله التى فيكم ليس
كارباب الرهبة بل بالمسرّة التى f لله f ولا بمحبّة الكسب الردىّ بل
بالفرح والاستبشار وليس كالمسلّطين على الرعيّة بل كونوا مثالا صالحا
للقطيع لكى اذا ظهر عظيم الرعاة تاخذون اكليل g المجد الذى لا
يضمحل والشباب ايضا يسمعون من المشايخ وجميعكم يتواضعون
بعضكم لبعض لان الله يضادد المستكبرين ويعطى نعمة للمتواضعين ۞

القانون العاشر h

فهذا i القول الكريم الحلو الذى كتبه k للاساقفة k والقسوس عظيم
الاساقفة بالحقيقة فهو بطرس الرسول الذى اتمنه على خرافه وكباشه l
ونعاجه l الذى شبّهه المخلص بالصخرة وقال على هذه الصخرة ابنى
بيعتى وابواب الجحيم لا تقوى عليها لك اعطى مفاتيح ملكوت السموات
وما m ربطته على الارض يكون مربوطا فى السموات وما حللته على الارض
يكون محلولا فى السموات فذاك الذى له هذه الكرامة العظيمة كتب
الى القسوس كما ابتدينا وقلنا ليلا يقول احد منهم انى انا ليس n
اسقف وما علىّ شى من الذنب بل يعرفهم ايضا o انهم o اساقفة
ويحاسبوهم ايضا كل واحد عن بيعته وبلاده المختصّة به كما ان
الاسقف ايضا يحاسب عن المدينة وبلادها الذين هم تحت رعايته p

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f) Mv >. g) R اكاليل. h) R + منجل انه ليس الاسقف
يجاوب عن الشعب وحده بل والاكليروس جميعه. i) Mv وهذا هو.
k) M كتبت الاساقفة. l) M ونعاجه وكباشه. m) M وما. n) M >.
o) M انهم ايضا. p) M رعاته.

فما هو صلاح القسيس q الذى r لا يكون مصاحبا لبطرس فان كان
لا يكون شاهدا لآلام المسيح وهو يشهد للشعب كله بآلام التى
قبلها عنّا s السيّد المسيح حتى خلصنا من الموت بموته ويشهدوا
للشعب t كله بالمجد المعلن من السماء يحلّ على ابناء الله فاذا لم
يفتقدوهم بالاستبشار ولا يرهب على احد كارباب الرهبة بل يطلبوا
لكل احد كالاب ويخدموا * المذبح بالعدل والاستبشار لانه يعلم R f. 101a
ويقول انكم اساقفة الشعب وكل احد ينظرهم وينظر تواضعهم كرجال الله
وليس كالمسلطين على الرعيّة التى تحت ايديهم بالكبرياء ليلا يقابلهم
الله بذلك فى رتبة اسقفيتهم فاما المسيح عظيم الرعاة واسقف الحق
يُتَوِّجهم بالاكاليل مع بطرس حبيبه ويحسبهم فى u عدد الرسل بل اذا v
تكبرت قلوبهم على w الشعب او على الكهنة التى تحت ايديهم فان
الله يذلّهم ولا يرفعهم لكنّ يذلهم بالاكثر ليس القسوس فقط بل
والاساقفة الذين يعطون الجواب عن هذه الاقوال بل وكل من يكون
تحت ظلّ المذبح الذين هم الشمامسة ونصف x الشمامسة x
والاغنسطسيين والمرتلين والبوّابين لان بسبعة اعمدة دعمت الحكمة
بيتها y وسبعة ارواح الله الكاملين فى البيعة الذين هم الاساقفة والقسوس
والشمامسة والنصف شمامسة والاغنسطسيين والمرتلين والبوابين هولاء
الذين دعاهم زكريا سبعة اعين الله هولاى الذى قال الله عنهم ان من
يلمسهم z كمثل من يلمس حدقة عينيه لان هولاء السبع طغمات
الذين ذكرناهم هم سبع عيون البيعة فما راس البيعة غير المسيح وهم
السبعة اعمدة الذى الكنيسة ثابتة عليهم هولاء الذين قال سليمن

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q) M قسيس. r) M >. s) R عنه. t) M بالشعب. u) M من.
v) M ان. w) M عن. x) Mv والنصف شمامسة. y) M بينها.
z) Mv + هو.

الحكيم *a* من اجلهم ان الحكمة بنت لها بيتا وادعمته بسبع عمد
وبعد هذا يخبّرنا *b* بالخبز والكاس للوقت ويعلمنا انه يعنى بذلك
البيعة كما تدعى الامم الذين هم فى جهل الاوثان وقالت تعالوا كلوا
من خبزى الذى هو جسد المسيح واشربوا الخمر الذى قد *c* مزجته
وهو ايضا دم المسيح * فهل علمت الآن ايّها الاسقف ان البيعة R f. 101*b*
ليس هى ثابتة عليك وحدك بل بالستّة رتب الاخر الذى فى البيعة
فلا ترفضونهم ولا تحقرونهم بل مجدونهم لانهم شركأكم والخدام معكم لان
الراس لا تستطيع ان تقول للرجلين لا حاجتى *d* بكما لان الراس التى
لا تحتها رجل هى كلها رجل وهكذا اذا احتقر الاسقف البوّاب او
الشماس او المرتل فانه لا يستطيع ان يعمل طقوسهم فكيف يقدس
ويحرس الابواب او كيف يرتل ويتناول السرايرر وكما ان الضرورة للراس
كذلك الحاجة داعية للرجلين فهل علمت ايّها الكاهن ان اعضاك هم
بنى البيعة فاهتمّ بهم كاهتمامك بجسدك لانك تجمعهم من كل ناحية
ليلا يخطوا وتعطيهم ما يحتاجونه *e* لقوام اجسادهم ولا تتركهم *f* عاجزين
شيعا من الطعام والقوت حتى يكونوا بلا حجّة يقولونها من اجل
الاخذ والعطاء بل يمكثوا متفرغين للمذبح كما يستحقّ لتكون سيرتهم
طاهرة وينبنى الشعب كله منهم والبيعة لا تعجز عن حياة اولادها
ولا سيّما ان كلما اعطاه الله للبيعة لم يعطيهم لامر اخر الا لمن يخدم
الموضع المقدس ومساكين الشعب وانتم ايضا سبع عيون الله فاخدموا
خدمتكم جيّدا كل واحد واحد كرتبته من الاسقف الى البوّاب فقد
علمتم موهبة الله التى ادركتكم انه لا يجسر احد ان *g* يلمسكم كقول
زكرياء النبى ان من لمسكم هو مثل من لمس حدقة عيناه لانكم انتم

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a) M >. *b*) M >. *c*) Mv >. *d*) M لى حاجة. *e*) M يحتاجون اليه. *f*) R تتركهن M تتركوهم. *g*) M >.

اعين البيعة انتم الذى قال المسيح عنكم انتم نور العالم فلا تكونوا
عميانا من معرفة الله ليلا تلاموا ويقال اذا * كان النور الذى فيك R f. 102a
ظلمة فالظلام ما هو معناه اذا كانوا بنى البيعة خطأة فما تصنع
الخطأة فان كان ملك الارض يهتمّ عن المدن وهم ليس له ولا الله
ايضا *h* يصنع *i* ارادته *i* الذى *i* يصنع *i* لان سجلّ ارطكسركس ملك
الفرس بشروا به عزره الكاهن منجل *k* كل الذين يخدمون مذبح
الله لا يطالبوا بشىء من الغرم ولا السخرة *l* التى يصنعوها *m* من اجل
بنيان المدن ولا شيئا من الخروب ولا شيا من الخراج *n* اذ يقول
هكذا ارطكسركس ملك الموصل يكتب لعزره الكاهن ولجميع خدّام
ناموس الرب السلام لانى رايت ان اعبد *o* الله الحىّ السمايى ولاجل
هذا آمر ان كلمن يتفرّغ للمذبح وانت يا رأس الكهنة عزرا الكاهن
وجميع اللاويّين والكتبة اعنى القُرّا والفريسيّين الذين هم الخدّام والمرتّلين
والبوابين *p* ان لا يغرموا شيئا ولا يحضروا الى قدام الملك والمخلص
امر قايلا اعطوا ما للملك للملك وما لله *q* لله لانه عارف ان الملك محتاج
الى الجزية من اجل اقامة المسكونة لانه يقول هكذا من عندى
يتملكون الملوك والملك هو ايضا يعطى جوابا لله اذا ما كسل من
مدينة تخرب او قرية حتى يهلكها البربر ما ذا تقول ايها الكاهن من
اجل الاسم الذى استودعتّه وشكل الله الذى انت لابسه عن هولاء
جميعهم اذا لم يخدم الاسقف المذبح كاستحقاق مجده ولكن يحتقر *r*
بالقسوس والقسوس يحتقروا بالشمامسة والشمامسة يحتقروا بالشعب وكل

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h) R >. *i*) R يصنعوه Mv يريده فما الذى يصنعوه الذى يصنع. *k*) M من اجل هذا. *l*) M الصخرة. *m*) R صنعوها. *n*) Mv الحوائج. *o*) Mp عبد Mv عند. *p*) R >. *q*) M مال الله. *r*) Mp يحتقروا.

واحد واحد يكسل عن عمله ما الذى *s* تقوله هل الله يسكت الى الابد ✿

القانون الحادى عشر *t*

R f. 102*b* * الابوديافن اذا لم يجعل باله جدًا من الكنيسة حتى يدخلوا الكلاب والحنفاء ولا يطردهم ويمنعهم يخطئ والقارى لا يقرى فى شىء الّا من الكلام القاثوليقى ليلا يستهزوا الشعب بالكلام الكذب *u* الذى للكتب المنسوخة هولاء الذين ليس هم من انفاس الله ولكن *v* من *w* العالم ✿

القانون الثانى عشر *x*

لا يرتلوا المرتلون بالكتب *y* الذى للمليطس *z* والجُهّال ✝ *a* capakw هولاء الذين يرتلون بغير حكمة ليس مثل داود ولا بروح القدس بل مثل اغانى الامم هولاء الذين يجب ان تُسَدّ افواههم بل ان كانوا لا يرتلوا بروح القدس فلا يرتلوا مكتوب لا تزيدوا عليهم ولا تنقصوا منهم ✿

القانون الثالث عشر *b*

البوّابين ايضا فليقيموا على الابواب الموضع المقدس كل يوم هولاى الذين يحفظون ابواب موضع الدخول يحرسون ابواب *c* الموضع المقدس هولاء الذين الكلمة تعطيهم الطوبا قايلًا طوبا *d* للذين يحفظون عتبات موضع *e* الدخول ويحرسون الموضع المقدس فى الليل من اجل اعداء الموضع المقدس هولاء الذين يريدون يهينون بيت الله سبحنه *f* ويحترسوا على استقامة الموضع المقدس ولا يدعوا المصباح ينطفى جميع الليل

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s) M اذ. *t*) R + منجل خدمة الابوديافن وغير ذلك. *u*) M >. *v*) M ولكنهم. *w*) R + انفاس. *x*) R + منجل ما يرتلوا به المرتلين. *y*) R + بالكذب. *z*) Mp للمليطس. *a*) Sa'idic capakwte, capakote, in Paris Ms. 44 (*v.* Peyron s. v., *Aeg. Zeitschr.* '87, 70) with equivalents παράσιτος, νεχλων(?), νχχλοη(?), الرحالين, and in Borgian *Triadon*, ed. von Lemm, p. 88 = الرحالين [W. E. C.]. *b*) R + منجل خدمة ترتيب البوّابين. *c*) Mv >. *d*) Mp >. *e*) M مواضع. *f*) M >.

ويقول ايضا فى حدود القبّة من اجل سراج الموضع المقدس انه يكون
مُضِىء كل حين من المسآء الى الصباح هل الله يحتاج الى نور سراج لا
لانه نور العالم ونور كل الانوار ويعلّم البوّاب انه كمثل العين فى الرأس
وهو السراج السابع فى السرج *المقدسة التى للمنارة التى صنعها موسى R f. 103a
اذ قد راها النبى زكريا وقال انى رايت منارة ذهب جميعها التى هى
الكنيسة وعليها مصباح الذى هو المسيح وعليها g شجرتين h زيتون
الذين هما العتيقة والحديثة هولاء الذين يفسرهم i الناس الذى للعتيقة
الذى فى الموضع المقدس على كلام روح القدس هم لان الله قدوس
ومستريح فى القديسين والقديسون هم الذين يدخلون الموضع المقدس
وحدهم الذين يصنعون ارادة الله هولاء هم القديسون بالحقيقة ۞

القانون الرابع عشر k

اسقف تكونوا اوانى الله تحت سلطانه وجميع الشعب يصيح اليه l على
الخبز ويغفل عنهم اىّ طهارة لهذا لان شعب المصريّين لما صرخوا الى
فِرْعَوْن منجل الجوع فتح جميع المخازن وابلعهم ولم يموتوا من اجل
الغلاء منجل انه اطاع يوسف نبى الله فليكن لك يوسف ايضا مشيرا
اكثر من فرعون ما هو عمل الاسقف اذا لم يفتقد شعبه ليعلم كيف
هو مجازه لا يقام اسقف بغير ان يحفظ الانجيل طاهر m قلب واذا لم
يحفظه فهو غير مؤمن بالثالوث المقدس اسقف يبطل القداس فى كل يوم
بغير مرض يموت بحزن قلب اسقف محبّ للناس ينال البركة جدّا
اسقف محبّ للمساكين يستغنى والمدينة واعمالها يمجّدوه والكنيسة فى
ايامه لا تعجز شيئًا اسقف محبّ للمساكين لا يكون فى n مدينته n فقير o

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g) R وعليهما. h) Mv + من. i) Mv يقروهم. k) R + فيما
ينبغى للاسقف اعتماده فى نفقته. l) M >. m) RM ظاهر. n) M >.
o) M فقيرا.

لان كنيسة المدينة هى غنيّة من هو الغنىّ الا الاب والابن والروح
القدس *السابق يعرف الاشيا ويعتنى بها هو الاسقف من اجل هذا R f. 108b
تؤمن ان كلمن يسألك *p* اعطيه الله لاجل انّه محبّ للبشر اخذ العشور
والبكور لاجل المساكين ولذلك آمر قايلا اعطى المساكين والذين يخدمون
هولاء اصنعوهم وصلوا على الشعب الذى يلازم البيعة يعرف الشعب
ان هذا هكذا ظل جسده يشفى *q* الامراض الله هو متراف ينظر الى
المساكين والايتام وهو اب الايتام وابو المساكين هو الاسقف اسقف
محبّ للمساكين *r* لا ياخذ بالوجوه بل يجعل المساكين يجلسوا مع الاغنياء
ملك منافق غير مؤمن مسكين مؤمن افضل منه اسقف فاضل جالس
مع مسكين *s* مؤمن افضل من جلوسه مع غنى منافق غنىّ صدّيق
لا يحتقر المساكين ولكن *t* يجلس معهم بغير ظنون الذى يمجّد الغنى
اكثر من المسكين يكون مخطئ *u* ✠

القانون الخامس عشر *v*

الاسقف لا يفتقد المرضى والذين فى السجون يكون بغير رحمة والرحوم
يفتقدهم دفوع كثيرة ✠

القانون السادس عشر *w*

لا يقيم اسقف بغير صدقة فى كل يوم احد والمساكين والايتام يعرفهم
مثل اب ويجمعهم فى العيد الكبير الذى للرب ينذر ويفرق صدقة
كثيرة ويعطى كل واحل ما يحتاجه وفى عيد البنديقسطى ينيّح جميع
الشعب لان الروح *x* القدس نزل فى ذلك اليوم على الكنيسة ويجب

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p) R >. *q*) R يسفى. *r*) R المساكين. *s*) Mp مستكين.
t) R بل. *u*) Mp منخط (?); Mv منحطا. *v*) R + منجل افتقاد
الاسقف المرضى وغيرهم. *w*) R + منجل صدقة الاسقف كل يوم احد.
x) M روح.

ايضا ان يفرحوا مع اوليك فى عيد ظهور *y* الرب *y* الذى كان فى طوبة اعنى الغطاس يجمع الاسقف جميع الارامل والايتام *z* ويفرح معهم بصلوات وتراتيل *a* ويعطى كل واحد ما يحتاجه لانه يوم بركة فيه اعتمد الرب من يوحنّا ويفرحوا معك المساكين يا *b* اسقف *b* فى جميع اعياد الرب وهولاء الثلث اوقات فى كل سنة يكونوا يعيّدوا معك ويُعَيَّد *c* للرب الهنا عيد الفصح وعيد اخر للخمسين وراس السنة .الذى هو اجتماع *d* الغلّة والثمرة واخر جميع الاثمار هو الزيتون يجمعوه فى ذلك اليوم هذا يقال فيه انه عيد راس السنة عند المصريّين والذى كان فى البصخة راس السنة عند العبرانيين هو اول برمودة وايضا فى شهر طوبة الذى فيه *e* ظهر مخلّصنا كالاه لما جعل الماء خمرا بعجب مُعْجِز هذا الكلام قلناه من اجل المساكين ان الله جعل الاسقف بحجّة الاعياد ينيّحهم فى الاعياد من اجل هذا الله هو رحوم ولا *f* يريد احد من الناس يتأثر لان رأفته تكلفه الليل والنهار ان يصنع الخير مع الناس منجل هذا ايّها الاسقف فى هذه الثلثة الاعياد بالاكثر تنيّح المساكين والذين فى الشدايد تفتقدهم وتحلهم لان نواميس الملوك يعلمونا ان نخضع لرافات الله وان ننيّح *g* جميع الكاينين فى الشدايد ايّها الاسقف ۞

* R f. 104*a*

القانون السابع عشر *h*

لا يخرج احد من الكهنة عن الاسقف فى ايام الحدود الّا الذين يحرسون *i* الاوانى المقدسة ۞

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y) R الظهور لَدَى الرب. *z*) M >. *a*) M وترتيبل. *b*) M ايّها الاسقف. *c*) يعيدوا. *d*) M اخراج. *e*) M ظهر فية. *f*) M لا. *g*) R ينيّح. *h*) R + منجل اجتماع الكهنة الى الاسقف *i*) M يخرصون.

القانون الثامن عشر *k*

الاسقف يستفحص القارى دفوع كثيرة والمرتلين ليلا يقروا شيئًا من الكتب الّا الكتب الجامعة القانولیقیة الذى منهم يتعلم جميع *الشعب R f. 104*b* عمل الله العظيم التى فى الرأفة ايّها الاسقف غير *l* انت ايضا ان تكون منحنّن مثل الله ۞

القانون التاسع عشر *m*

ليكن لك مكيال فى الكنيسة صحيح مختوم اعلاه واسفله *n* ليلا تخسروا المساكين ۞

القانون العشرون *o*

والكهنة هم ايضا ليعيشوا من الكنيسة ليلا يجدوا حجّة يقولوها لان الله يدينهم ۞

القانون الحادى والعشرون *p*

فلّاحين البيعة ليكونوا طاهرين اكثر من جميع الفلّاحين كرجال الله ويعطوا الاجرة لاجرايهم بمكيال واحد ولا يفرقوا دوابّهم *q* من دوابّ *r* الاجراء ولا يتوانوا عن دابّة حتى تصلّ وتدور فى حقل غريب والاجرآ يصنعون عمل فلّاحينهم جيّدًا بكل قلوبهم كالاولاد ولا يضجروا على دوابّهم *s* ويصيحوا عليهم بكلام صعب يخرج من افواههم ولكن تكون مخافة الله فى قلوبهم فى كلما يصنعوه ولانه عار ان يكون حنيفى او يهودى يسمع ان مكيالين للبيعة *t* ۞

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k) R + منجل استفهام الاسقف امور الكهنة. *l*) So R Mp. منجل انه ينبغى ان + R) *m*. Perhaps تغيّر or عِشْ. Mv غيّرْ. يكون للبيعة كيل مختوم. *n*) M وسفله. *o*) R + منجل ارزاق الكهنة. *p*) R + منجل إكرام فلّاحين البيعة على غيرهم. *q*) M من الكنيسة. *r*) R ذواب M دوات. *s*) R دوابهم M دواتهم. *t*) M فى الكنيسة. دواتهم.

القانون الثانى والعشرون *u*

لا يختلط احد من الكهنة فى اعمال الخراج ولا يتدللوا فى بيوت الاغنيا بل يكونوا متفرغين للخدمة الله للمذبح ۞

القانون الثالث والعشرون *v*

اذا كانت كنيسة ليس لها شى ليكفى حياة الذين يخدمون المذبح فليعطيهم الاسقف ما يحتاجونه ليكونوا يتفرغوا للمذبح واذا لم يعطى الاسقف * ويمضى احد الكهنة الى غنى مندجل حاجة بيته فخطيته تجىء على الاسقف ۞ R f. 105a

القانون الرابع والعشرون *w*

بل لا يكون احد من الناس يحتمل ان يكون احد من الكهنة يتعبد له او يقف له فعليه خطية لان عليه اليد والاسم ليس هو حكم حق ان يكون كاهن يخدم علمانى ولكن ان اراد ان يحل عليه البركة مثل ميخا المذكور فى القضاة الذى قبل اللاوى اذ قال الان علمت ان الرب صنع لى خيرًا لان لاوى صار لى كاهنا او يكون شماس *x* يمضى اليه فى طلب حاجته كقدر مسكنته فليعطيه بل لا يعطيه كمن هو خاضع له بل يعطيه فى الخفآء لكى بركة تاتى عليه مثل ميخا الذى قبل رجل الله ولكن خطية هذا تجىء على الاسقف ۞

القانون الخامس والعشرون *y*

لا يكون احد من القسوس يقول كلام كذب ولا يتكلم بكلامين ولا يغتصب احد من القسوس احدا من الناس ولا يجتمع احد من

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u) R + مندجل الكهنة لا يكونوا فلاحين. *v*) R + مندجل كنيسة ضعيفة الحال. *w*) M والعشرين; R + مندجل تبجيل الكهنة واكرامهم. *x*) M شماسا. *y*) M العشرين; R + مندجل ما ينبغى للقسوس ان يعتمدوه.

القسوس فى القداس مع السحرة ولا الرقاة ولا اصحاب الساعات ولكن
اذا دخل واحد بغير حشمة يعزله مع الموعوظين وعلى الجملة لا
يَنْسَوْهم ويغفلوا عنهم البوّابين واذا دخلوا بغير معرفة يعزلوهم الشمامسة
المتفرغين لهذا الامر فاذا دخل واحد فخطيته تاتى *z* على الشمامسة لانهم
5 لم *a* يحرسوا ابواب المكان المقدس جيّدا والبوابين فليحرسوا الباب البرّانى
والداخلين الى الكنيسة لا يشتركوا مع اعداء الكنيسة والذى يقول
ان للمليطين *b* كنيسة يكون محروما لانهم لو كانوا منّا فلوقفوا *c* معنا
ولم *d* يقاوموا الرب لم *e* يفترقوا *f* من * كنيسته وبلّى نوع يكونوا R f. 105*b*
كنيستين وبولس الرسول *g* يقول انها كنيسة واحدة ✿

10 القانون السادس والعشرون *h*

لا يمضى احد من بنى الكنيسة الى الملعب او المحفل او احد مواضع
الخنفاء واذا جسر واحد ومضى فليقترس ويترك خارجا حتى يتوب وان
كان كاهنا فليقطع ويقيم سنة كاملة خارجا *i* يصوم الى المساء فى *k* كل يوم ✿

القانون السابع والعشرون *l*

15 اذا تضارب الشمامسة فى المذبح او قالوا كلام هزوء او لعبوا او حديث
ردى بطّال يقيموا شهرا *m* خارجا *m* ويقيموا اسبوعا *n* صائمين *o* الى العشاء
ولا يتكلموا بشىء من الكلام الغير نافع بل يتكلموا بكلام الله ✿

القانون الثامن والعشرون *p*

تياب الكهنة الذين يقدسون فيها يكونوا بياض مغسولة *q* ويكونوا

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z) R >. *a*) M >. *b*) Mp للملطين Mv للمليطيين; probably read, as in § 12 للمليطيس. *c*) M لوقفوا. *d*) M ولو لم. *e*) M لما. *f*) M افترقوا. *g*) M >. *h*) M والعشرين and in the following; R + منجل ما لا ينبغى النظر اليه لاحد من بنى البيعة. *i*) M خارج. *k*) M >. *l*) R + منجل من يضارب فى المذبح من الشمامسة. *m*) M خارجا شهر ايام. *n*) M اسبوع. *o*) M يصوموا. *p*) R + منجل ثياب الكهنة الذى يقدسون فيها. *q*) M مغسولين.

موضوعين فى الخزاين فى الموضع المقدس الى الوقت الذى يتقدموا فيه الى المذبح يجدهم موضوعين فى الموضع المقدس فى الخزانة عند الذى يحفظ الاوانى كما امر حزقيال النبى ✿

القانون التاسع والعشرون *r*

لا يشرب احد من الشمامسة او ممّن *s* هو منسوب الى الكهنوت خمرا للسكر ولا يشربوا فى المواضع المقدسة ولا يشرب احد من الكهنة خمرا بالنهار الّا كاس او اثنين واذا شربوا لا يخرجوا من المذينة ليلا يهين احد شكل المسيح ✿

القانون الثلاثون *t*

لا يشرب احد من الكهنة خمرا بالجملة فى ايام البصخة ولا ياكلوا شيئا *u* * يخرج منه دم والخمر الذى يفصل عن المذبح فى البصخة *v* يعطوه للمساكين المرضى ✿ R f. 106

القانون الحادى والثلثون *w*

لا يمضى احد من الكهنة الى الحمام فى الاربعين يوم المقدسة *x* وصومَى الاربعا والجمعة واذا وُجد احد قد مضى بغير مرض او شدّة فليخرج ✿

القانون الثانى والثلثون *y*

لا يتكلم احد من الكهنة فى الطفير *z* الذى هو موضع القربان ولا يجلس هناك بالجملة ولا يقسموا شيئا هناك ✿

القانون الثالث والثلثون *a*

ولكن يكون لهم موضع معزول عن الشعب يقسموا فيه الخبز والصغير

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r) R + منجل من يسكر من الكهنة. *s*) M من. *t*) R + منجل
من يشرب خمرا فى ايام البصخة *u*) M شى. *v*) R البصخة.
w) R + منجل من يعبر الى الحمام فى الاربعين المقدسة. *x*) M >.
y) R + فيمن يتكلم فى المذبح المقدس او يجلس. *z*) Mp الطفير.
a) R والعشرون; R + منجل موضع قسمة الخبز.

فى الكهنة هو الذى يقسم ولا يقسم احد من الكهنة واصغر منه حاضر ويكون الموضع الذى يأكلوا فيه الكهنة خارج عن الشعب ✿

القانون الرابع والثلثون *b*

لا يجوز للكاهن *c* ان يخرج بسبب خبيز القربان ولا يقف فى الفرن بل كما انه يخدم الشعب يخدمونه هو ايضا الابودياقنين لان حزقيال النبى *d* يقول من يعبد يتعبد له ✿

القانون الخامس والثلثون *e*

لا يرتبط *f* القرا بخدمة الابودياقنين ولكن يتفرغوا لكتبهم وينبغى ان يمجدوا القارى لان الكلام المقدس يخرج من فيه ✿

القانون السادس والثلثون *g*

R 106*b* *لا يحمل احد من الكهنة السراير ويطوف بها الأزقّة الا لاجل واحد مريض اذا ادركته الوفاة وساعة *h* شدّة الموت واذا حملوا السراير لا يقربوا احدا الا المريض وحده ولا يعملوا بالوجوه ويعطوا لواحد غير مريض الا المريض وحده واذا اضطرّهم واحد ان يعطوه من السراير فيكون له مثل الذى اخفى فضّة سيّده فى الارض مندجل انه لم يكرم الكنيسة فياتى اليها فلا يكسل فانه *i* لا ينبغى ✿

القانون السابع والثلثون *k*

لا يتكلم احد من الشمامسة والكاس فى يده ولا يتكلم احد من الناس والكاس موضوع ✿

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b) R + منجل انه لا ينبغى للكاهن ان يقف فى الفُرن. *c*) M لكاهن. *d*) M >. *e*) R + منجل خدمة القرا لا يعترض اليها غيرهم. *f*) M يربط. *g*) R + منجل السراير المقدسة لا يخرج الى خارج. *h*) R وشدّة ساعة. *i*) M لانه. *k*) R + منجل الشمامسة لا يتكلم احد وهو حامل الكاس.

القانون الثامن والثلثون *l*

لا يبيع احد من الكهنة فى السوق ۞

القانون التاسع والثلثون *m*

لا يتقدم احد من الشمامسة الى المذبح واكبر منه هناك بل يكونون مداومين يمسكون مراوح حتى يقسموا الجسد وهم ملازمين الصلاة واذا فرغوا يقسموا يبقى واحد بالدوام يروّح بالبوميس الذى هو لابسه من البداية الى كمال الصعيدة ۞

القانون الاربعون *n*

لا يقلق احد من الكهنة عند ما يريد يقدس قبل ان يجتمع الشعب ويسمعوا الليلويا لانّه مكتوب ان مجد الملك *o* بين جموع كثيرة والذى يفرق ويبدد شعب الله منجل رضا الناس الله يفرقه منجل هذا ايها الكاهن لا تستحى من قوم ولكن طوّل روحك حتى يجتمع الشعب لان الانجيلى مثى *p* يقول لما راى يسوع الجموع *q* * صعد الى الجبل يصلى ومرقس يقول ان جمع المدينة اجتمعت الى باب البيت ولما امتلا البيت كشفوا سقف الموضع الذى كان فيه يسوع ودلوا المريض الى اسفل حتى ابرأه ولا يقلق احد من الكهنة فى قداسه حتى *r* يكمله بهدوء ۞ R f. 107

القانون الحادى والاربعون *s*

لا يمضى *t* احد من الكهنة او ممن *u* هو *v* منسوب الى الكهنوت الى اصحاب الفألات ولا الرقاة ولا المخبرين ولا السحرة واذا وُجد *w* واحد

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l) R + منجل شماس لا يبيع فى السوق. *m*) R + منجل وقت القداس ينتقدم الى المذبح واكبر منه حاضر. *n*) R + منجل كاهن. *o*) Mv الرب. *p*) M متى. *q*) M >; R الجمع, but corrected to الجموع. *r*) M ولكن. *s*) R + فيمن يقول بالمنجمين وغيرهم من الكهنة. *t*) M يمكن. *u*) M مؤمن. *v*) M وهو. *w*) M وجدوا احدا.

قد مضى وشهدوا x عليه ثلثة شهود يترك خارجا ولا يعطى السراير المقدسة ثلث سنين وهو تائب y بمرارة من اجل الذى صنعه ومن بعد هذا يعود الى طقسه كقدر توبته ✡

القانون الثانى والاربعون z

لا يختلط احد من الكهنة بامرأة ليست له واذا وُجد a واحد a فى زناء او فسق يقيم سنة تائب b واذا لم يتُب فليفترس ✡

القانون الثالث والاربعون c

اذا ماتت زوجة شماس فليكن ناسك فان كان صبى ولا d يقدر ينسك بل يتزوّج فليقم ستّة شهور خارج واذا ما ادخلوه بمحبّتهم e فيكون f كبعض f القراء f ✡

القانون الرابع والاربعون g

لا يدع احد من الكهنة زوجته تتزين h بالذهب والفضّة او بحجارة كريمة او بكحل او بخلاخل او بعصايب او بقماش مثمن لان هذه الاشكال هكذا ليس لهم i لبنى الكنيسة لان بطرس راس الرسل قد بغض هذه الاعمال الزنابة k وبولص l يكتب من اجل الذين يصنعون هذه الاعمال ويخرجهم قدّام كل الناس *فكيف نحن الكهنة بالاكثر لان R f. 107b زوجة الكاهن تاكل من خبز المذبح منجل هذا ينبغى لها ان تسير بشكل مستقيم لان يعقوب رأس الابا قد ندم من اجل نسايه اللوانى m تتزيّن مع امهاتهن ولكنه اخذ الحلى n والمصاغ الذى لنسائه من o

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x) R شهد. y) R ثابت. z) R + زناء منجل من يوجد فى. a) M وجدوا احدا. b) R تايب. c) R + منجل الشماس الذى تموت زوجته. d) M لا. e) Mp كمحبتهم Mv كمحبتهم. f) M يكون مع الكهنة كاحد القراء. g) R + منجل زينة نساء الكهنة. h) R متزين. i) M لهم. k) R لزنابة. l) Mp بولس Mv بولس الرسول. m) M الذ. n) R الحلى الذهب. o) M >.

بيته o وافسدهم وخبأهم عند البطمة الله فى ساحيم الى يومنا هذا وموسى ايضا هو بغض هذه الامور هكذا فان كان بطرس بغض هذه الزينة p هكذا وبولس ازدرى بها وموسى احتقرها q ويعقوب درسها وقرفها ودفنها فى التراب فانت ايضا لا تقاوم هولاى الرجال هكذا هولاء الذين هم رؤوس البيعة الذى r تكون r لهم ابن حبيب r ✡

القانون الخامس والاربعون s

لا يطلق احد من الكهنة زوجته بغير كلمة زناء واذا طلق واحد زوجته ويجلس t مع اخرى ولا سيّما انه قد اكتسب u منها اولادا فليفترس ✡

القانون السادس والاربعون v

لا يصير احد من الكهنة وسيط فى فرقة زيجة واذا وُجد واحد يفعل هذا w يخرج حتى تتصل تلك الزيجة بعضهم x مع بعض x ✡

القانون السابع والاربعون y

لا يكسل احد من الكهنة عن المرضى الذين فى الشوارع ان لا يفتقدهم واذا كان المريض فقيرا فليعطه حاجته ✡

القانون الثامن والاربعون z

لا يدخل احد من الكهنة الى ديارات العذارى الّا شيخ وهذا تكون زوجته فى الحياة واذا كان القسيس شاب وهو صائم كل يوم كاين فى * R f. 108a التعبّد لله فان النسك يصلح له اكثر من السلاح ليلا يكون خسارة لنفس a واحدة ✡

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o) M >. p) M الرتبة. q) Mv احقرها. r) M لكى تكون لهم ابنا حبيبا. s) R + فيمن يطلق زوجته من الكهنة. t) M وجلس. u) M كسب. v) R + فيمن يفرق انسان من زوجته من الكهنة. w) M >. x) M مع بعضهم بعض. y) R + منجل افتقاد الكهنة فيمن ينبغى دخوله الى دير العذارى; z) M واربعون + R للمرضى. a) R لقس? من الكهنة.

القانون التاسع والاربعون *b*

ومنجل صنايع الكهنة لا يعملوا صنعة من الصنايع يكون فيها سرقة او ما لا يقدروا يتفرغوا فيها وقت القداس واذا كانت صنعة تعوّق الكاهن وقت القداس وتمنعه *c* ان يأتى الى الكنيسة السبت والاحد ويتأخر حتى يقرا المزمور فلا يُعطَى له خبز من الانصبة بل ياكل لا غير واذا وقفوا على الهيكل قبل ان يأتى لا يمضى الى موضع الاكل معهم وكذلك ايضا *d* فى صومى *e* الاربعا والجمعة يجب للذين فى المذينة ان يأتوا الى البيعة فى كل يوم ❊

القانون الخمسون *f*

كاهن اذا اتى قبل القرأة ويروه وحده ومن بعد هذا يخرج ويمضى الى شغله الى وقت القربان يأتى هذا لا يعطوه نصيب *g* ولكن يحضر فى الاكل فان كان انما تخلفه *h* ضرورة صنعته عن الحضور فياخذ النصيب بل *i* يقول للقس قبل ان يخرج لا يحمل احد هذا الاسم الذى هو الكهنوت عليه ويحتقر به ولكن يصنع خدمته مثل اللاويين *k* جميعهم ❊

القانون الحادى والخمسون *l*

ولئلا يقول واحد انّى لا أُريد شيا من المذبح ولا اتفرغ ايضا للخدمة فلا يكون الامر هكذا لان المخلص يقول له امّا تصنع ناموسى وامّا تخرج من مذينتى فان كنت غير محتاج ان تاكل من خبز الموضع المقدس فما * يكلفك احد ان تاخذ بل تنال نعمة بالاكثر مثلما قال f. 108b الى بشرتكم بالانجيل *m* مجانا وانت لك السلطان تاكل وتشرب لان الذين

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b) R + منجل الصنايع الله تليق بالكهنة. *c*) Mv او صنعة تمنعه. *d*) R >. *e*) M صوم. *f*) R + فيمن يحضر من الكهنة الى البيعة *g*) Mv نصيبا. *h*) R تخفيه. *i*) Mv + يكون. *k*) R ويخرج ويعود. Mp الاويين. *l*) منجل من يقول من الكهنة انه غير محتاج للمذبح *m*) M بانجيل الله.

يتعبون مع *n* المذبح يقاسمون المذبح فاما اذا قلت انى لا آخذ ولا اخدم ايضا *o* فاعلم ما فعل *p* بصاحب العشرة *q* وزنات والذى اخذ الوزنة ودفنها فى الارض ولم يعمل فيها وكيف اخذوها منه واعطوها لصاحب العشرة *q* وزنات ۞

القانون الثانى والخمسون *r*

اذا كان واحد من الاكليرس فيه روح الله فليُحَبّ اكثر كثيرا من اجل روح القدس الذى عليه ولو كان صغيرا فى الكهنة *s* وهو يحتاج ان يرتقى الى درجة عالية امّا شماسية واما قسيسية واما *t* اسقفية فلا يمنع من اجل *u* الراوح القدس الذى فيه ولا ينظر اليه اى انه صغير فى الكهنوت بل يتامل فعل روح القدس الذى فيه فليقام فى التعظيم واذا كان مؤمنا وقد ارضى الله فلا يقيموا عليه احدا وهو هناك ۞

القانون الثالث والخمسون *v*

لا يقبل السعاية *w* فى احد من الناس منسوب *x* الى الكهنوت من الاسقف الى البوّاب الا بثلثة شهود ۞

القانون الرابع والخمسون *y*

اذا وجد واحد من اولاد الاسقف فى خطئة توجب الموت فليخرج الاسقف لانه لم يؤدب بنيه جيّدا والذى ليس له سلطان على بنيه فى ذاته كيف يهتمّ بكنيسة الله واذا ما عاد وادب ولده *z* كما ينبغى فليدخل ۞

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n) M من. *o*) R >. *p*) M الذى فعلوه. *q*) Mv العشر. *r*) R + فيمن تظهر فيه نعمة الروح القدس من الاكليرس. *s*) M الكنيسة. *t*) Mp او. *u*) M >. *v*) R + منجل الساعية لئلا تكون فى الكهنة. *w*) M ساعية. *x*) M المنسوب. *y*) R + فيمن يخطى من اولاد الاسقف. *z*) M ابنه.

القانون *a* الخامس والخمسون

كاهن يكيل بمكيالين صغير وكبير يخرج حتى يتوب ۞

القانون *a* السادس والخمسون

اذا كانوا ايتام ليس لهم انسان فالكاهن القريب *b* اليهم ينظر اليهم مثل الاب واذا ادخلهم الى منزله يحتفظ *c* جدّا بان لا يدع شيا مما هو منسوب اليهم يكون له وان كانوا فقراء فليعلمهم صنعة فاذا كبروا وارادوا ان يقيموا تحت سلطانه فلا يدعهم عنه *a* ۞

R f. 109*a* *القانون السابع والخمسون *d*

اسبوع البصخة المقدسة فليجتمع جميع الكهنة فى البيعة *e* ويجتمعوا جميعهم فى *f* الساعة الثالثة من يوم الجمعة وهو الوقت الذى اهتموا فيه بالصلب لمخلصنا واذا لم يحضر واحد *g* فيكون تحت التبكيت وان كان فلاحا *h* فى الحقل فلا يبطى الى وقت الساعة السادسة والشمامسة يتفرقوا على الشعب طايفين *i* مساعدين لبعضهم البعض يحرسوا هدوء الشعب فى الابواب ومنجل طفل يبكى ومنجل *k* اقوام يتحدثوا فى الشعب يريدوا ان يصيروا بغير تعليم او واحد غير مستقيم يخرجوه والبوابين يحرسون الباب البرّانى ولا يدعوا احدا من العبثين يدخل او واحد من الذين اخرجوهم حتى يامروهم والشمامسة هم ايضا يقفوا عند الباب الثانى كى *l* يكون اختباط فى الباب الخارج فيكونوا يساعدوا الامنوتين اى البوّابين او يكونوا الشمامسة يحتاجوا

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a) Canons 55 and 56 are omitted by R. They are here given from Mv, with variants from Paris 238 (= P). Mp and Paris 252 (likewise a Macarius text) agree with Mv. *b*) P قريب. *c*) P يحفظ. *d*) R + منجل اسبوع البصخة المقدسة. *e*) M الكنيسة. *f*) M من. *g*) R M واحدا. *h*) M فلاح. *i*) M طايفتين *k*) M او من اجل. *l*) Mv + لا.

الى m البوابين m يساعدوهم منجل ترتيب الشعب فيساعدوهم اصنعوا هذا جميعه لكى يتمجد كلمة الله ويسمعوا الشعب بهدوء ويكون سمت فى البيعة جميعها حتى يتموا كلمة الله بالبركة واذا اقوام n تكلموا بصراح يجى اللوم على القس لاجل ان الشماس o لم يؤدب p الشعب والكهنة يصوموا البصخة يومين يومين والقراء فلياكلوا كل يوم ولا يعملوا شيا الا ما يعملوه جميع الشعب فى اكلهم كما قيل كلوا الخبز بضيقة اعنى خبزا ليس فيه حلاوة والبقولات الذين ليس فيهم حلاوة ✿

القانون الثامن والخمسون q

الذين يقروا r يعرفوا s ما يقولوه والذين يريدوا ان يعرفوا فليعلموهم ويفهّموهم *بغير حسد لكن بلاكثر بنشاط لانّهم سألوا عن امر t جيّد ✿ R f. 109b

القانون التاسع والخمسون u

المرتلين لا يرتلوا بشىء الا بكتاب المزامير وهم ايضا يعلموا الاخرين v ان يرتلوا بغير حسد لكى جميع الشعب من الراس الى القدم يحلّ الله فيهم ✿

القانون الستون w

لا يقيم احد من الكهنة من وقت الساعة الثامنة من النهار ويجتمعوا الى وقت طلوع النجم فى السماء x يقروا قبل ان يسرحوا الشعب وهم مصلّيين سامعين للقراة y ليستحقوا الفصح بفرح وبهجة ومنجل الامور z التى يصنعوها فى الفصح ان ياكلوا ويشربوا بحكمة بغير a سكر ✿

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m) Mv للبوابين. n) R >, Mv تكلموا اقوام. o) M الشمامسة. p) M تودب. q) M والخمسين; R + منجل القرا يحترسون على ما يقروا. r) M يقرون. s) M يعرفون. t) M الامر. u) R + منجل المرتلين v) M اخرين. w) R + منجل صلاة اخر النهار يوم وما يرتلوا به. x) M السماء. y) M القراة. z) R الفصح والامور. a) M من غير.

القانون الحادى والستون *b*

لا يعمل وكيل الكنيسة شيئا من الاعمال بغير الاسقف والاسقف ايضا لا يعمل شيئا بغير الوكيل ويكون الوكيل مختارا خائفا من الله بكل انواع التحنّن لا يحوّل وجهه عن احد من الناس وان كان الذى سأله فقيرا او غنى الا واحد كاين بعين خبيثة يريد ان ياخذ اوانى الكنيسة وقد يتفق ان يكون غنيا يحتاج بالضرورة وهو فى ضيقة يجب ان يتحنّن عليه هو ايضا لانه هو *c* ايضا ابن الكنيسة والوكيل يكون كل *d* الاشيا عنده الفواكه والزرايع *e* والحبوب الذى للكنيسة ويكون اب الايتام والارامل ويتشاور مع الاسقف فى كلما يرضى الله كاملين مع بعضهم البعض بقلب واحد لان بطرس الرسول يقول والكمال ان تكونوا بقلب واحد جميعكم ولا تصنعوا *f* شيا بغير الاسقف *g* *من اردب الى R f. 110*a* فوق بل من اردب الى اسفل يكون يرسم مسكين والمحتاجين ومن يكون لهم *h* رسم يقدمهم للاسقف واذا آمر الاسقف ان يُعطَوا عشرة ارادب او فوق منها او دونها فليعطى كل واحد منهم كالمكتوب ولا يزيد عليهم شيئا ومن اجل القليل اذا سأل واحد الوكيل فى نصف اردب فله سلطان ان يعطى له والى *i* خمس وبيات وكل الصدقات تكون قدّام الاسقف والاشياء القليلة هو يعطيهم وجميع حساب مال الكنيسة يكون عندهم الاثنين *k* واذا وجدوه قد افرد له شيئا فى الوكالة ويقول انه لى يقيموا عليه شهودا عارفين به وباحواله قبل الوكالة وهكذا ينزعوا *l* منه *l* الوكالة *l* واذا كانت كروم او حقول ياخذوها منه ويخرجوه من الوكالة وليذكر الذى حلّ بحنانيا وصفيرا زوجته عند ما سرقوا من

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b) R + فيما ينبغى ان يعتمده وكيل الكنيسة. *c*) M >.
d) R >. *e*) R Mb والزرايع. *f*) Mb يصنعوا. *g*) R اسقف.
h) M له. *i*) M او الى. *k*) R >. *l*) M >.

ثمن حقلهم وهو لهم واذا كان واحد مؤتمن فى القليل سيؤتمن على الكثير *m* فى الذهر الآتى فى السموات فامّا اذا كان ياكل ويشرب ويسكر وينسا المحتاجين ويضرب اخلّايه العبيد فياتى رب ذلك العبد فى اليوم *n* الذى لا *n* يعرفه والساعة التى لا يعلمها فيشقه من وسطه ويهلكه ويجعل نصيبه مع الغير مؤمنين والوكيل يكون عارف بجميع اوانى الكنيسة المحارم ويفتقدهم فى كل سنة ✿

القانون الثانى والستون *o*

وجميع المقدمين *p* يقاموا على الكنيسة فى الفصح وهذا هو ناموس المقدم *q* الصغير جميع المحارم *r* الاوانى *s* تكون عنده ويكون *t* حسابهم فى الكنيسة الكبيرة وجميع المحارم *r* التى *u* ينذروا *v* بهم يعطوهم له ان كان إناء ذهب *او إناء فضة او نحاس ويعلم الاسقف بهم فى عيد الفصح حتى يكتبهم ✿ R f. 110

القانون الثالث والستون *w*

كل البكور من القمح الخمر والدوابّ يعلوهم لكهنة *x* الكنيسة *x* وكقربان *y* مختار يحملوا *z* منه *z* الى الهيكل والبقية ياكلوهم عبيد الربّ ✿

القانون الرابع والستون *a*

لا يرفع قربان قد فصل من امس ولا شيا مشقوق فى احد الكنايس بل خبز سخن طرى صحيح *b* ✿

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m) Mb الكبير. *n*) Mb لا فى يوم. *o*) R + منجل اوانى البيعة. *p*) Perhaps المفقدين. *q*) Perhaps المفقد. *r*) R ومن يكونوا عنده. *s*) Mp اللوانى. *t*) M يكون. *u*) M الذى. *v*) M يبذوا. *w*) R + منجل كل البكور تعطى للكهنة. *x*) M الكهنة للكنيسة. *y*) M والقربان. *z*) M يحملونه. *a*) R + منجل القربان الذى من امس. *b*) M > لا يرفع.

القانون الخامس والستون *c*

اذا كانت الاشيآء التى للكنيسة تكفى القربان وما يحتاجه *d* الكهنة فى عيشتهم وزيت المسابيح المضيّة فلا يتقمقموا على الاسقف فى شىء من الاشياء واذا لم يكن فى الكنيسة شىء حتى يكف القربان وقوام حياة الكهنة فيعطيهم الاسقف ما يحتاجوه صانعا إرادة الله ويعطى الصدقة للمساكين ولا يغفل عن الكنيسة ويدعها عاجزة دون اخرى بل يكون لهم رسم واحد للجميع وليكن رسم الكهنة واحد وجميع ما يفضل عليهم يعطى للمساكين وهذا هو النوع الذى وضعه المسيح رأس البيعة *e* والرسل الذين *f* ثم ابائنا الكهنة لانه يقول فى انجيل مثى *g* ابتاعوا ما يحتاجه العيد ولكى يعطوا المساكين اعطى الرب اولا وتلاميذه وبعدهم مساكين الشعب ❁

القانون السادس والستون *h*

ليأكل الاسقف مع الكهنة دفوعًا كثيرة فى الكنيسة حتى يبصر *i* ترتيبهم ان كانوا ياكلوا بهدوء وخوف من الله ويقف ويخدمهم *k* وان كانوا
R f. 111*a* * ضعفا فليغسل ارجلهم بيديه وان كان لا يقدر فليدع راس القسوس او الذى بعده يغسل ارجلهم ووصيّة المخلص لا تتركوها عنكم لانكم تعطون جوابا *l* عن هولاء جميعهم لكى ثم ايضا يروا تواضع المخلص فيكم لا يكسل الاسقف عن هذا جميعه *m* ثلثة دفوع فى السنة فى عيد الفصح وعيد البنديقسطى وعيد الغطاس الحادى عشر من طوبة ولا يحضر فى وسط مجمعهم كاهن غير مؤمن او واحد من الغرباء من قبيلة اخرى الا كاهن فقط ❁

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c) R + منجل مال البيعة اذا كان يمكن ان يرفع منه القرابين واقوات الكهنة. *d*) M يحتاج. *e*) M الكنيسة. *f*) R والذين. *g*) M متى. *h*) R + منجل اكل الاسقف مع الكهنة. *i*) Mb ينظر. *k*) يخدمهم. *l*) M الجواب. *m*) M الجميع.

القانون السابع والستون *n*

ولا يتكلم احد منهم وهم ياكلوا *o* ولا *p* يرفعوا وجوههم فى وجه بعضهم البعض وهم ياكلوا *o* واذا قال الاسقف كلام *q* الله *q* يتاملوا كلهم *r* ۞

القانون الثامن والستون *s*

جميع الكهنة الذين فى القرى من اعمال المدينة يجتمعوا بالاسقف فى يوم واحد ثلثة دفوع فى السنة ويقرا عليهم هذه الوصايا وهذه الاحكام ويكتبوهم عندهم ويضعوهم فى كل مدينة وكل قرية لكى تحتن القديسين يستريح عليهم كما استراح على فيليمون تلميذ بولس الرسول *t* كما هو مكتوب ان قديسيك بالفرح يفرحون منجل داود *u* عبدك ويقولوا هم ايضا هوذا الكهنة اولاد الكنيسة يسعوا فى مرضاة الله بكل حال ۞

القانون التاسع والستون *v*

اذا كان كاهن فلاحا فاذا فرغ من حصاد القمح والشعير فى حقله فلا *w* يحصده بالكمال ولكن يبقى جزء *x* خلفه مغروسا *y* كقدر قوته ليكون برسم الذين يلقطون *z* وهم يقلعوه *a* بايديهم والذى يسقط من حصاده * R f. 111*b* فلا *b* يعود يلقطه *c* والقتّ الذى لا ينظر فلا يعود ياخذه *d* ليكون للمساكين والغرباء لكى بركة الرب تاتى عليه لانه صنع ارادته وجمع الى مخازنه وملاهم وجميع بكور حقله يدخلهم *e* الى بيت الرب ۞

القانون السبعون *f*

اذا كان غنى وهو كاهن امّا قس وامّا شماس واوّلا يحفظ خدمة المذبح كجميع هولاء الوصايا وهولاء الاوامر ولا يحتقر بالروح القدس وان كان

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n) R + منجل من يتكلم فى وقت الاكل. *o*) M ياكلون. *p*) Mv Mb لا او.
q) Mp >. *r*) M جميعهم. *s*) R + منجل اجتماع كهنة القرى الى اسقفهم.
t) M >. *u*) M داوود. *v*) R + منجل قسيس يكون فلاح. *w*) M لا.
x) R مجزءا (?) M جزواً. *y*) M مغروس. *z*) M يلقطوا. *a*) M يقلعون.
b) M لا. *c*) M فيلقطه. *d*) M لياخذه. *e*) M يدخل بهم. *f*) R + منجل من يكون من الكهنة غنى وما يلزمه ان يفعله من الرحمة.

غير محتاج الى g الموضع g المقدس ان ياكل من الكنيسة بل يفكّر فى h
ذاته بهذا h قايلا ان كنت لا آكل الصدقة الذى للموضع المقدس
ولكن الاشياء الاخر الذى لى هم لله لانه مكتوب للرب الارض بكمالها
وليكن هذا i متواضعا فى كل شىء كارادة الله يقصد ان يتخذ k مع
الله بعظم حكمته مثل l مسكين اذا القى ارذب قمح له فى جرن رجل
عظيم غنىّ وذلك الغنى هو رحوم بالاكثر فانه يقسم مع المسكين جميع
جرونه كذلك المسيح يسأل عن الحقيرات لكى يعطى عوضهم العظيمات
والذى يعطى ماله كارادة الله الله هو ايضا يجعله مسلّطا فى السماء
على عشر m مدن عِوَض هذا الموضع الواحد الذى لغنى هذا العالم
ويرث ما n لله n كمشيته كاهن يكون له غناء عظيم فى هذا العالم
ويرى اخاه محتاجا فليحنن o عليه لكى يظهر بالحقيقة ان محبّة الله
ثابتة فيه والكل يعرفوه انّه رحوم وليس باللسان فقط بل بالعمل والحق
واذا قطف كرمه * واوايل معصرته يدخل بهم الى بيت الرب الهه قبل R f. 112a
ان يدوق منهم هو وزوجته وبنوه وبيته وفيما هو يقطف لا يقطف
الكرم جميعه ليرميه فى المعصرة بل يترك قليل عنب p معلق فى الكرم
برسم المساكين والغرباء والجايل الذى خرج خارجا واليتيم والارملة القريبة
منه ليقطفوا العناقيد بايديهم لكى تحسب q لك الرحمة عند الرب q
لانك جعلت المساكين شبعوا باعينهم وانفسهم من ثمرات كرمك وتأتى
عليك البركة وعلى اولادك وبهائمك ويلدوا لك وينموا ويكثروا لان
المسكين اكل من تعبك r لا تعود الى خلفك فتلقط s ما فضل من كرمك
والعناقيد الذين تعبر وتراهم معلقين قد فضلوا عن اللقاطين t لا تقطعهم

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g) M للموضع. h) M بهذا فى ذاته. i) M هكذا. k) R Mp Mb يتحد. l) M كمثل. m) M عشرة. n) M مع الله. o) M فليتحنن. p) M من العنب. q) R رحمة يحسب لك الرب. r) Mv نعمك. s) M وتلقط. t) M القطافين.

بل *u* اتركهم انت *v* للمساكين والارامل فتأتى البركة على جميع الكرم
وتمتلى معصرتك خمرا ولا يفسد ولا يحمض ولا ينتن جميع الذى
تقدحه من معصرتك منجل ان بركة الله حلّت عليه فهو لا يفسد
لان كل من يتخابث على المسكين ولا يعطوا موضع حياة للفقير بل
يحرصوا على مالهم بعين خبيثة هولاء الذين قمحهم يسوس لانهم لم
يعطوا المساكين والجياع هولاء هكذا خمرهم يصير خلا منجل انهم لم
يكن عندهم وصيّة الله كمثل الذى اخصبت كورته وجمع قمحه الى
اهرايه وحيث لم يقل انى اعطى للمساكين من خيراتى لكنه قال انى
اكل واشرب واتنعم ومن اجل خبثه *w* احرمه الله ما له لانه قال له يا
جاهل فى هذه الليلة تنزع نفسك منك والذى اعددته ياخذوه اخرين
R f. 112*b* وانت ايها الكاهن قد عرفت هذا جميعه فاحتفظ * من العين الشريرة
وافتح يدك للمساكين ليفتح لك الله كنز الخيرات فى السماء لان حتى
الى سلام تعطيه ليتيم *x* وارملة تنال عنه *y* اضعاف كثير هولاء قلتهم
لك ايها الكاهن ولم اقولهم كمن هم *z* غير لازمين للعلمانيين اعنى هذه
الوصايا بل هم يلزموهم ايضا بل ليلا يكون ذلك العلمانى غير عارف
بالوصايا فيراك تعلمها وشاهدا *a* له بها تصير *b* فتصير له مثل كتاب الله
يقراء فيه وصايا الحياة وتصير لهم سيرتك تبكيت يبكتوا بها كل احد فى
الاعمال الصالحة لكى بسكوت تظهر الاعمال الصالحة ويبشر بها لاخرين ✿

القانون الحادى والسبعون *c*

اذا وجد واحد من اولاد *d* الكهنة يفتش *e* فى كتب السحرة *f* يجعلوه
غريبا من كنيسة المسيح ويخرجوا ابوه حتى يسلم ابنه للسلاطين

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u) M >. *v*) M >. *w*) Mp جينه. *x*) R كبتيم. *y*) R عنهم.
z) R >. *a*) M شاهد. *b*) M >. *c*) R + منجل من يوجد
السحر R *f*). اولاد الكهنة يقرا فى السحر *d*) R >. *e*) R يعيش.

البرّانية لكى يعلم كل احد انه ليس مشترك مع ابنه فى خطاه ✿

القانون الثانى والسبعون *g*

وهذه توبة الساحر اذا اراد ان يتوب فاوّلا يحرق جميع كتبه ويقيم ثلث سنين يصوم الى المساء كل يوم عند قوم ثقات يشهدون له انه قد كمل الصوم بنشاط وبعد هذا يعطوه من السراير هذا اذا تزايد فيه نوع التوبة حتى ان كل احد يتزاف عليه وانه قد تاب ✿

القانون الثالث والسبعون *h*

صاحب الساعات او *i* الراقى او *i* المعزّم اذا تابوا يصوموا سنة قبل ان ينالوا من السرائر المقدسة *k* ✿

R f. 113*a* *القانون الرابع والسبعون *l* 10

زانية اذا تابت تجزّ شعرها ويلبسوها *m* ثياب الحزن وتقيم اربعين يوما صايمة ومن بعد هذا تنال من السراير واذا وجدوها *n* فى *n* زناء دفعة اخرى يخرجوها كالاوّل ولا يعطوها من السراير المقدسة ✿

القانون الخامس والسبعون *o*

كاهن اذا وجدوا *p* ابنه قد مضى الى الملعب يخرجوا الكاهن اسبوع لانه *q* لم يؤدب ابنه جيدا لان عالى الكاهن هو ايضا رجل قديس لما وجدوا *p* فيه لوم قليل بسبب انه لم يعلم اولاده جيدا كارادة الله لم يتخلص من الهلاك ولكن مات وابائهم فى يوم واحد وهلكوا بموت ردى ✿

القانون السادس والسبعون *r*

ليس احد يحتقر بالمذبح فيموت موتا جيدا منجل هذا انا *s* اسالكم

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g) R + منجل توبة الساحر. *h*) R + منجل من يقول بالساعات *i*) Mv و. والرقا وغيره. *k*) M >. *l*) R + منجل توبة الزانية اذا تابت. *m*) M ويلبوسها. *n*) M وجدوا فيها. *o*) R + منجل من يوجد من اولاد الكهنة فى الملعب. *p*) M وجد. *q*) M فانه. *r*) R + منجل من يحتقر بالمذبح المقدس. *s*) Mv >.

يا اخوتى ان تحتفظوا بحدود الموضع المقدس لان الاقتراب الى الموضع المقدس مخوف جدا مكتوب ان الهنا نار تاكل وليس الهنا مثل النار الذى لهذا العالم يا احبّاى ولكن هذا روح القدس قد اعلمنا ايّاه فان كما ان *t* النار الذى يجعلوا عليها ساس لا يمكنها ان لا تحرقه كذلك ايضا للخطاة الذين يريدون يلصقون بالله وهم ذايمين *u* مقيمين *u* فى خطاياهم يهلكون مثل الساس الذى يحرقه النار ✿

القانون السابع والسبعون *v*

من اجل هذا خافوا من المذبح ومجدوه ليلا *w* يتقدموا اليه بقلة حشمة * R f. 113*b* بل بطهارة وخوف لان المذبح فهو *x* روح وليس هو نفسانى كما سبقت ان اقول لكم فكل النفوس الذين *y* يتقدمون اليه وهم فى نجس يسالوا عن طهارتهم هذا هو طهارتهم ✿

القانون الثامن والسبعون *z*

ومنجل *a* السراير المقدسة جسد المسيح ودمه فلا يفضّلوا منه شيا من المساء الى باكر ولكن كلما ارادوا يصنعوه فيها *b* المذبح المقدس مستعد وما دامت السراير المقدسة *c* على المذبح قبل ان يرفع لا تسكت القرا *d* من قدامه بل *e* يرتلوا بكلام الله او يقولوا من المزامير لانه مكتوب انى رتبت حراسا على اسوار اورشليم الليل والنهار هولاء الذين لا يسكتون كل حين من ذكر الرب ولانه جسده ودمه فلا يفتر من تسبحته الى الوقت الذى ينظف *f* الموضع ✿

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t) M >. *u*) Mv مقيمين دايمين. *v*) R + منجل مجد الهيكل *w*) M وليلا. *x*) M هو. *y*) Mv الذى. *z*) R + وبهاء وتكرمته. *a*) Mv من اجل Mp منجل. *b*) R فهاى. منجل السراير المقدسة *c*) M >. *d*) Mv القراه Mp + لا. *e*) M >. *f*) R Mv ينضف.

القانون التاسع والسبعون *g*

من اجل هذا يحرق بنار لا تطفى لاجل ان الباب هناك ليدخل الى الدار بحرّية *h* اذ قد انتقل لينسلق *i* من على السور *k* مثل اللص كذلك يكون الذى يموت زوجته ويزنى سرقة لكن الاصلح له بالاكثر ان يتضع لكل الناس ويظهر ضعفه ولا يهلك كمنافق ۞

القانون الثمانون *l*

ومن اجل المرضى الذين فى الموضع المقدس اذا كان عندهم ما يقوم بهم فلا يثقّلوا على الكنيسة وان كانوا فقراء فيهتمّ بهم وكيل الكنيسة الذين هم رقود فيها كمثل اولاده ويحتفظ بهم كمثل اوانى الكنيسة عارفا ان الله يسأله عنهم اكثر من الاوانى المقدسة لانهم صورته ومثاله وانما صار انسانا من اجل هولاى لكى يخلصهم وينجيهم لا سيّما انهم سُكّان معه فى بيته حتى يشفيهم واخرين ايضا *اذا احتاجوا مداواة وقياما R f. 114a فيعطيهم برحمة وهو فرحان بشفائهم وانت ايها الوكيل عارف ان البشر هم احبّاء فاصنع معهم *m* الخير *m* كقوتك ولا سيما المرضى ۞

القانون *n* الحادى *n* والثمنون *o n*

والغرباء اذا *p* لم يكن لك شيا يقوم بما يحتاجون *q* به *q* فامض الى الاسقف او الى الوكيل الكبير فيعطوك ما تحتاجه لهم لان افتخار المدينة فى الكنيسة والكنيسة تصنع هذه الاوامر كلها واسمها قد ملا كل الارض بل والسماء لانها سارت *r* فى مرضاة المسيح *s* عريسها *s* هذا الذى لم يشفق على نفسه فى ذاته ولكن ابذلها *t* عن خرافه ۞

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g) R + منجل من يموت زوجته ويزنى سرقة. *h*) M تجربه.
i) M ليسلق. *k*) M الصور. *l*) R + منجل المرضى الذين فى البيعة.
m) Mv الخير معهم. *n*) M >. *o*) R + منجل اكرام الغربا. *p*) Mv واذا.
q) M يحتاجوه. *r*) Mv صارت. *s*) M عريسها المسيح. *t*) Mv R ابذلها.

القانون الثانى *u* والثمنون *v*

والذى يفصل عن الاسقف من البكور والعشور فى الكنيسة خارجا عن رسوم الكهنة والمرضى فياخذ الذى يفصل عنه فى كل سنة ويعطيه للمساكين ولا يترك عنده شيئا مما يفصل عنه لان الله يقول من يسألك فاعطه ۞

القانون الثالث *w* والثمنون *x*

وليس العلمانيين وحدهم يجب لهم ان يعطوا العشور بل والكاهن ايضا يجب له ان يعطى العشور من الاسقف الى البوّاب لانه يقول فى ناحوم النبى يا يهوذا اصنع اعيادك وشهورك ويقول ايضا داود النبى اطلبوا وجازوا *y* الرب الهكم يا جميع طالبيه يقدموا *z* له القرابين الذين هم خُدّام المذبح المقدس ۞

القانون الرابع *a* والثمنون *b*

الرب ليس هو محتاج الى احد ولكنه يريدنا نطلبه وليس متعلق باشياء ولكنه يتعلق *c* بنا فما ذا نصنع بما لنا اذا لم نشارك الله فيما هو لنا *d* ولو كان *واحد فقيرا مثل ارملة ايلياس او مريض مثل R f. 114b المقعد الذى كان يتصدق يجب ان يوجد يقدم لله عن نفسه ولو كان الذى يعطيه قليل فانه يكون له تذكارا وحده لان ليس الذى يعطى الذهب للهيكل هو الذى يذكر فقط بل والذى *e* يعطى كوز خزف او خبزا *f* او قليل خمر او وعاء للماء او الذى يملا حوض الماء للتعطية فان الله يذكره مثل الذى يعطى ملا *g* كثيرا *g* كقوّته ۞

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u) M الحادى. *v*) R + منجل ما يفصل عن الاسقف يعطيه للمساكين. *w*) M الثانى. *x*) R + فيمن يعطى العشور والبكور ومن الكهنة. *y*) M >. *z*) M وقدموا. *a*) M الثالث. *b*) R + والعلمانيين. *c*) Mp متعلق Mv بمتعلق. *d*) M >. *e*) M والى الذى. *f*) M خبز. *g*) M مال كثير, corrected by Mv into ملا كثيرا. *h*) M الرابع.

القانون الخامس *h* والثمنون *i*

لان قد يكون غنى قد مات ولده وان اباه يعطى عنه مالا كثيرا او يعطى ايضا لبيت *k* الرب *k* نذورا كثيرة من اجل خلاص نفس ابنه بالحقيقة ان الله يقبلهم منه ويخلصه من خطاياه بسبب تحنّنه على المساكين فان *l* سليمن يقول ان خلاص نفس الانسان من غناه ۞

القانون السادس *m* والثمنون *n*

روبيل ايضا بعد ما أُلقى من بركة يعقوب ابيه لاجل الخطئة العظيمة التى صنعها لما رقد مع سرية ابيه وجدنا موسى قد خلص نفسه واصعدها من الهلاك بعد موته اذ يقول ليحيا روبيل ولا يموت قال فليحيا ولا يموت قبل من اجل روبيل انه لما مات ومنجل لعنة ابيه لم يوخذ الى النور ولم يوخذ الى الظلام والله لم يقبله لاجل لعنة ابيه والشيطان لم يقدر ياخذه لاجل الولادة الطاهرة لانه هو رأس اثنى عشر قبيلة اسرائيل ولكن الله جعله تحت حكم الحاكم الاتى الذى هو موسى لان لما قام موسى وصار رأسا من قبل الله كما اعطى لبطرس *o* ان يصير رأسا للبيعة وقيل له ما ربطته *على الارض يكون مربوطا فى R f. 115a السموات وما حللته على الارض يكون محلولا فى السموات كذلك ايضا صنع موسى اذ *p* حلّ *p* اللعنة التى على روبيل التى لم تكن لها مغفرة *q* منجل انه لم يكن وضع ناموس بعد ولهذا وضع موسى الناموس قائلا الذى يرقد مع زوجة ابيه يموت موتا هولاء قلنالهم ان الحىّ يقدر *r* يخلص الذين *s* ماتوا *s* من خطاياهم *s* كما يقول بولس الرسول *t* ان كانوا الموتى لا *u* يقوموا فلماذا تعتمدوا عنهم فان كانوا يعتمدوا عن الموتى لاجل

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i) R + منجل الصدقة والقرابين عن الذى يموت. *k*) M للرب. *l*) M لان. *m*) M الخامس. *n*) R + منجل القرابين عن الموتى بشهادة. *o*) M بطرس. *p*) M من اجل. *q*) M غفران. *r*) M يستطيع ان. *s*) M خطايا الذين ماتوا. *t*) M >. *u*) R لم.

خلاص اجسادهم فيعطوا ايضا عنهم لاجل خلاص نفوسهم ولكن لعل *v*
يقول انى فقير والغنى لما استطاع ان يعطى عن *w* ابنه خلص *x* نفسه
وانا مسكين لا استطيع ان اصنع هذا فاقول له *y* لولا ذكر الموت احزن
قلب ذلك الغنى الذى صنع هذا لما فرق امواله عن ابنه الذى مات
لان موت ابنه الذى كان كريما عنده صار له مثل معلم حكيم حتى
عرف ارادة الله واعطا المساكين الان وعند ما كان ابنه فى الحياة لم
يعرف ولم يعطى هكذا *z* من اجل هذا لا يحتاج بهذه الامور هكذا
لاجل الخلاص لان الخلاص ليس هو بكثرة القنيان ولكنه بالفكر الصالح
الذى *a* قبله من اجل ابنه وانت ان كنت فقيرا فتريد ان تخلص
نفس الذى مات اتخذ لك فكرا *b* صالحا هكذا وانت تخلص نفسك
ونفس الميت فان ليس المغفرة بكثرة الاموال لكنها كاينة بفعل الخيرات *c*
لا *d* تستطيع ان تعطى المساكين ولكنك تستطيع ان تصير رجل الله
فى الكنيسة لان كثيرين خدموا قبور اولادهم بجهالة ان كنت ما تقدر
تقوت *e* المساكين *e* لكنك *e* تقدر *e* ان تحفظ قداسات البيعة وتطلب
R f. 115b عنك وعن ابنك *ان كنت تحبّه اصنع هذا *f* لان الغنى انما اعطا
هذا جميعه عن ابنه لانه *g* يحبّه وانت قدّم طلبتك *h* لله *h* عن ابنك
فانك تقدر بالحقيقة ان تخلص نفسه حيّة لان الله يريد *i* ان تتحكم
اكثر من اوانى الذهب والفضّة لان لو كان اناء خزف *k* اعطيته كقوتك
او *l* بالوعد *l* فقط *l* فانك تربح نفسك بالوعد الذى اعطيته كقوتك
وتربح النفس التى تحبها لان الله انما ينظر الى القريحة وليس ينظر

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v) Mv + احد. *w*) R >. *x*) M فخلص. *y*) Mv + ان.
z) Mv وهكذا. *a*) M + ذلك. *b*) Mp فكر صالح. *c*) M الخير.
d) M ولا. *e*) R >. *f*) M هكذا. *g*) M لاجل انه كان. *h*) M
لله طلبتك. *i*) M يريدك. *k*) M + قد. *l*) M >.

الى كثرة الاموال لان الرب ضابط الكل يقول الذهب لى *m* والفضة لى *n* منجل هذا موسى امر الكهنة اللاويّين ان يعطوا لهم ايضا البكور والعشور من البكور *o* والعشور *o* الذى ياخذوها من الشعب ويعطوها خلاصا عن انفسهم كما قال لهرون اعطى تقدمتك اوّلا وارفع قربان *p* عن نفسك واهل بيتك وبعد ذلك ارفع قرابين عن الشعب عن *q* خطاياهم وان الله *r* اعطى كهنة الشعب ان يغفروا خطايا الناس *s* ولكنهم ايضا اناس ولابسون جسدا ويجب *t* لهم ان يقدموا القرابين عن خطاياهم لانه يقول فى اشعيا النبى *u* اذا ما *v* قدمتم *v* عن خطاياكم سترى انفسكم دريّة طويلة الاعمار فى الدهر الذى ليس له انقضاء ولكن بولس يقول لم يبق بعد *w* ذبيحة من اجل الخطايا يعنى *x* عن *x* الخطايا *x* العظام الله تستوجب الموت مثل الذين يظلمون *y* المساكين ويغرمونهم ما ليس لهم ✡

القانون السابع والثمنون *z*

فالذين يظلمون المساكين ويغرمونهم ما ليس لهم ومن بعد هذا يقولوا ان نحن نعطى ثوبا للمساكين العرايا ليغفر الله لنا وهولاء قد فرغوا مما يعرّوا اجساد مساكين كثيرين *a* يقولون نبنى كنائس ونعطى قرابين
R f. 116*a* *والذى يعطوه ويقدموه تجده من اموال *b* المساكين هولاء هكذا لا يكون لهم قربان عن خطاياهم ولكن الله يريد ان يعطوا مال المساكين لهم افضل مما يعطوه للكنايس او يبنوا مذابح كثيرة والله يطلب منّا سببا لكيما *c* نخلص وانه لا يحتاج الى قرابين لان داود يقول فى فصلات الملوك اليس من الذى لك اعطيك بالحقيقة ان كل الاشياء الكاينة فى

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m) R >. *n*) R >. *o*) M العشور. *p*) R >. *q*) Mv وعن. *r*) Mv + قد. *s*) M النابيين. *t*) R يجب. *u*) M >. *v*) Mp ما قدتم. *w*) M >. *x*) R >. *y*) R يغرمون ويظلمون. *z*) R + منجل الذين يظلمون المساكين. *a*) M كثير. *b*) M مال. *c*) M لكى.

له من اجل هذا لا يشاء ان يهلك احد من جميع *d* خلقه ۞

القانون الثامن والثمنون *e*

وانت ايها الكاهن قد اخذت رتبة ابن الله على الارض فتأمل من هم الذين يمسك عليهم *f* خطاياهم *f* ومن *g* الذين تغفر لهم لانك تقدم قرابينهم لله لو *h* لم يعرفوا انهم يصلّوا لله لما يعطوهم *i* لك ولكن الله جعلك وسيطا بينه وبين الناس فخف ليلا يجلب عليك *k* الرب غضبه مثل جيازى الذى خرج من قدام وجه اليشع عند ما لعنه وصار قشور *l* بيض لانه اخذ من الهدايا الذى أُتى بهم باسم الله منجل هذا قتل هو وزرعه جميعه معه ۞

القانون التاسع والثمنون *m*

ولكنك انت ايها الوكيل الذى تاخذ جميع هولاى القرابين الذين يفصلوا عن جميع الكنايس فلا تخفى شيئا *n* عن *n* الاسقف *n* ولا الاسقف يترك عنده شيئا ولكن مخازن الرب يكونوا عند الوكيل والختوم عند الاسقف لان هكذا *o* خزانة بيت الرب ويكونوا تحت ختم الاسقف ورأس القسوس والوكيل لكيلا يفتح الوكيل الباب *p* بغير الاسقف R f. 116b ولا الاسقف بغير الوكيل ورأس القسوس معا * ومخازن بيت الرب ينبغى ان تحرسوهم ممتليين من اجل الضرورة التى تحدث فى المدينة كلها واعمالها او ضرورة اخرى بالجملة وتكون الكنيسة مكفية التدبير والذين يبسطون الصدقة لان هذا قد صنعه يوطا الكاهن الحكيم رايس كهنة اسرائيل فى ايام الملك يواش اخذ ثابوت الله مثل صندوق

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d) R >. *e*) R + منجل من يقبل منهم الكاهن القرابين. *f*) M خطاياهم عليهم. *g*) Mv او من. *h*) Mv او. *i*) M اعطوهم. *k*) R >. *l*) R الكلام يتصل فى with the remark: قشور برص Mv قشربرص الثامين (*cf.* next note). *m*) R + منجل ان الكلام متصل فى البابين. *n*) M عن الاسقف شيئا. *o*) Mv + كانت. *p*) R >.

ونقر q غطاه وختمه بخاتم الملك ووضعه فى الهيكل ووضع فيه الندورات حتى امتلاء r فلما امتلا r فتحوه مع بعضهم البعض واعطوا الذهب الذى وجدوه للنجارين والبنّايين لبنيان s بيت s الله وهذه الحاجة التى كانت فى تلك الاوقات وفى زمان حزقيا الملك البار واشعيا النبى اخذوا جميع الذهب الذى وجدوه فى خزاين بيت الرب ارسلوه كرامة للملك الموصل لكيلا ياتى عليهم ويستاصلهم وسقفوا t على الناس ليلا يهلكهم البربر واعطوا المال u عنهم u الا ان u سنحاريب u لم v تكبر قلبه سقط هو وجميع عسكره معه هذا هكذا هو w مثلنا نحن ان يكونوا جميع الاساقفة يحفظوا الذى يفضل عن الصدقة فى خزانة الرب لاجل الضرورة بل لا يشفق عن الصدقة على المساكين بحجة ان نحن x نترك شيئا فى خزانة الرب بل اذا فضل شى بعدل فليحفظ لاجل كنيسة عتيقة يصرفوه عليها بنشاط بل المساكين يهتمّ بهم بالاكثر y لان الذى يجتمع من الاموال الكثيرة ليس هو كريم عند الله مثل الذى يعمل بصورته ومثاله z ✿

القانون التسعون a

الان من هو اكرم واجلّ بطرس عظيم الرسل او يهوذا الدافع b والرب قد اودعه الصندوق ولم يعطه لبطرس منجل ان الصندوق ليس امر
*عظيم حتى يعطيه له بل اعطاه مفاتيح ملكوت السموات منجل من R f. 117a
يمسك صندوق يسوع فلا يتكبر قلبه اى انه امر عظيم اكثر من الكل بل يحفظ ذاته من سرقة يهوذا الذى كان يسرق عن سيده جميع

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q) Mp نقر. r) M امتلى. s) Mp لبيت Mv لبيت الذى. t) M وشققوا. u) Mp الملك عنهم الا ان Mv الملك عنهم الا سيخاريب سنحاريب. v) Mv لما. w) M و. x) Mv >. y) M بالافضل. z) R >. a) R + منجل الوكيل الذى يكون عنده الخاصل. b) R الرافع M الذافع.

الذى يلقونه فى الصندوق ومنجل سرقته صار دافعا *c* للمخلص ليلا يكون *d* عندك ايها الوكيل فتاخذ منه ما تشاء لانك *e* قد اتمنت *f* عليه فتموت مثل يهوذا ذاك الذى كان يظن ان المخلص لا يعرف بسرقته فان كنت تعرف انه يفحص القلوب والكلا فاعلم ان يده فى معك ليلا تعجبك السرقة فتسقط فى *g* التسليم مثل ذلك الشقى هذا الذى شهد عنه قايلا الويل لذلك الرجل الاصلح له لو لم يولد فاحترسوا *h* من كل سرقة ولا سيّما من عند المذبح عالمين ان ذلك المكان الرب قايما *i* فيه احذروا من ان يضل احد ذاته فيقول ان الله طويل الروح وان كان هو يراني اسرق شيئا فهو لا يصنع بى شيئا اذكروا *k* ما الذى حلّ ببلتشاصر ملك الكلدانيين لما اكل وشرب فى اوانى الذهب التى لبيت الرب وكيف راى كفّ اليد كتبت فى الحائط قضيته قدام عينيه وانظروا كيف هلك فى هذه الساعة الواحدة والذين يسرقون والذين يفسدون اوانى الرب بنوع ردىّ فليستعدوا لهلاك اوليك انا اعرف اعجوبة كانت على ايامى وانا صبى فى الكنيسة ان لصا دخل الى الكنيسة واخذ من الاوانى سرقة ولم يقدر *l* يهرب منجل ان العناية منعته وكانوا يطردوه من الموضع المقدس واما هو فعوض مما *m* كان *n* يهرب كما قالوا كان يضارب انكهنة من اجل *o* النقيب الحارس لم يكن مسكه بعد وايضا *لم يمض ولكنه اقام يتضارب *p* معهم ويضرب اى R f. 117*b*
انه يقدر ياخذ الاوانى وفيما هو مختلط معهم دخلوا اليه النقبا وامسكوه واسلموه للسلطان لانه استجرى ودخل الى الاوانى المقدسة ونحن يا اخوتى فلنحفظ ذاتنا من هذه الشرور كلها ۞

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c) R دافعا M رافع. *d*) Mp >. *e*) M لان. *f*) R تمنت.
g) Perhaps من. *h*) M فاحترصوا. *i*) Mv قايم. *k*) M اذكر.
l) Mp >. *m*) M ما. *n*) M + يريد. *o*) Mp >, Mv + ان.
p) M مضارب.

القانون الحادى والتسعون q

ومن اجل اعياد الشهداء فليكونوا هم ايضا هكذا باحتفاظ عظيم وترتيب عظيم يعملوا لهم اجتماعات ويقيموا الليل كله فى التزميير والصلوات والقرات r الطاهرة ۞

القانون الثانى والتسعون s

ومن t اجل الرهبان u ايضا فلا يمضى احد من الرهبان والرهبانات v الى احد المرديريون w اى x مواضع الشهداء او ملاقى محلولين هناك بل كل دير العذارى y يقيموا z رهباناته a ليلة الشهداء فى ديرهم b كاجتماعاتهم c فى موضع d الشهداء يصلون واذا كان وقت القربان ينزروهم e فياتوا الى البيعة قبل قراة f المزمور فاذا خرجوا فليمشوا اثنتان اثنتان وامهم قدامهم ولا يتحدثوا مع بعضهم بعض g بحديث ردى واذا اراد ابو واحدة ان h يبصرها يستشفع بام الدير فترسلها مع اخرى امينة فتجتمع به واذا ضاعت واحدة فى الكنيسة وحلّت يدها من الذى تمسكها i يجيبوا عليها عقوبة لانها ضلت فى وسط شعبها ويكونوا يمشوا بهدوء ولا ياكل احد من العذارى كل يوم الى ان تغيب الشمس واذا كان يوم الاحد من k بعد ما ياخذوا جسد المسيح ودمه يحلوا الصوم ولا ياكلوا بشبع فى يوم السبت l والاحد l الا m عشيّة تالى مرّة والذى يريد يحفظ بتوليته فلا يملأ بطنه خبزا ولا يكذب لانه لا

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q) R + منجل اعياد الشهداء. r) M والقراة. s) R + منجل هما M + Mp انه لا ينبغى الرهبان ان يمضوا الى اعياد t) M من. u) Mp + هم. v) M ولا الرهبانات. w) M المرتبريون. x) R او. y) M العذارى. z) M يقيم. a) M رهبانياته. b) Mv ديرهن. c) Mp كاجتماعهم Mv كاجتماعهن. Mv corrects the genders thus in what follows. d) R مواضع. e) MR يندروهم. f) M قراة. g) M البعض. h) M >. i) R يمسكها. k) Mp >. l) M الاحد والسبت. m) M الى.

R f. 118a يقدر يحفظ *الطهارة بغير صوم دايم ولا يدع احد من البتوليين n عنده o سوى طعام محتقر ولباس محدود وهذا الرسم الواحد الكاين p للذكور والاناث هولاء الذين يريدون ان يكونوا بتوليين q لا يشرب احد من العذارى خمرا بالجملة ولا احد من الرهبان الذين يتمسكون بالطهارة واذا سقط الناسك فى مرض فيشرب قليل خمر لا ياكل احد من الذين يحبّون البتولية شيا يخرج منه دم حتى الى السمك كل امراة متزوجة وليس ق راهبة لا تتكلم بشىء من امور العالم عند العذارى ليلا تصنع لهم شكا لان عظيمة ق كرامة البتولية والنسك فى ملكوت الله افضل من كرامة الذين فى العالم والعذارى اعظم r وافضل r من الذين فى العالم ۞

القانون الثالث والتسعون s

ومن اجل العلمانيين هم ايضا اولاد الكنيسة هولاء الذين اقتناهم المسيح بدمه الكريم t يجب عليهم ان يكرموا الكهنة يكل كرامة هكذى u لان الرسول يقول للشعب انتم جسد المسيح واعضاه فاسعوا كاستحقاق المسيح واحفظوا هولاء يا احبائى لا يكسل احد من الكهنة والمسيحيين عن القداسات فى السبت والاحد ومن بعد ما يسرّحوا القداس فليهتمّ كل واحد منهم t بشغل يديه لا ينبغى t ان t يدخل احد من المؤمنين الى مقيل الشرب ولا سيما اذا كانت فيه امراة ولا يدخل احد من الناس الى موضع v الزوانى النجس w

القانون الرابع والتسعون x

اذا كان صبى قد استحق الزواج ولا يزوجوه اباه بامراة ولكن يحزنوا

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n) Mp البتولين. o) M شيا. p) كاين. q) Mp بتولين r) Mp افضل واعظم. s) R + منجل العلمانيين انهم اولاد البيعة ايضا منجل. t) M >. u) R >. v) M مواضع. w) M للنجس. x) R + من له ولد استحق الزواج فينبغى له ان يزوجه.

R f. 118b قلبه *فهذا y اذا وقع فى خطئة ياتى z عليهم الحكم وان هو صبر ياخذ
اجرا a عظيما a ومن اجل الذين يقولون لا ناخذ لولدنا زوجة حتى
نجد غنيا افضل منا فليعلموا هذا انهم ان b توانوا عنه سقط فى
مسكنة عظيمة يعسر الخروج منها فيجب لهم ان يحفظوا بتوليته مثل
الابنة العذرى لكى يعيش سنين كثيرة وينموا لان c الذين يحلون
بتوليتهم بغير علم ابايهم يسقطون فى قصر العمر فاحفظوا اولادكم بكل
احتفاظ ولا تشفقوا على بناتكم لان الذى يرتى d بنيه e بعفاف f فان
الله يقبل البنين g عنده مثل بتولية لانه قال ان المراة تتخلص h
بولادتها الاولاد اذا اقاموا على الايمان والطهارة i ويقول ميخا انى اعطى
ثمرة البطن k عن خطيتى l واذا اخطا واحد منذ m صباه فليتطهر
بتعليم اولاده n ان n يكون n يربيهم nn بخوف الله ✡

القانون الخامس والتسعون o

ايها الابناء اطيعوا اباكم بكل ادب الرب لانهم تعبوا عليكم وجعلوا لكم
رجاء فى الدهر الاتى فاولا ان يشكروا جميع اولاد المسيحيين ابائهم لانهم
ولدوهم دفعة اخرى بمعمودية الامانة واعطوا المعرفة من قبل ابايهم ان
يسجدوا لله وهذا p مقنع ان يشكروا عليه لانهم ولدوهم بالايمان خلاف
ما قد نرى كثيرين غير مؤمنين فى العالم وقد شاخوا وماتوا ولم
يعرفوا الله الذى خلقهم وانتم يا بنى المسيحيين باركوا اباكم لان هولاء
اعطوكم للخلاص كما افتخر داود قايلا انت الهى منذ كنت فى بطن

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y) M فهو. z) M اتى. a) Mp امر عظيم. b) Mv >. c) Mv + كل.
d) RM يزتى. e) M بنته. f) R بغفاف. g) M البنون. h) Mp تخذ.
i) R فالطهارة; M + والصبر. k) M للبطن. l) M خطية نفسى.
m) Mv من. n) R >. nn) R ويربيهم. o) R + منجل طاعة
الابناء لابائهم. p) Mp فهذا.

امى يعلمنا بالنعمة التى اعطوها لنا الاباء لما ولدونا لنعبد الله تعالى *q* بايمان *r* طاهر ✿

R f. 119*a*

* القانون السادس والتسعون *s*

وانتم ايضا *t* ايها الاباء لا تغضبوا ابناءكم ولكن ربوهم باذب وطهارة الرب لا تغضبوا الاسقف الذى عليكم ولا تدعوا اطفالكم يقلقوا فى كنيسة الله ولا تتعبوا خدامكم الوقوف قدامكم والذكور يتركوا اولادهم الذكور عندهم فى البيعة *u* ليلا يبطلوا كلام الله بصياحهم والنسوة هم ايضا يتركوا بناتهم عندهم ويحفظوهم ليلا يلعبوا فى الكنيسة وليلا يعطلوا كلام الله بارادات قلوبهم ✿

القانون السابع والتسعون *v*

اذا ما *w* نذرت واحدة ان تعطى ابنتها للرب فتحفظها بتول *x* طاهرة لعريسها الحى الذى لا يموت المسيح ✿

القانون الثامن والتسعون *y*

يجب ان يكون فى كل بيت من بيوت المسيحيين عذرى لان خلاص جميع البيت هو العذرى الواحدة واذا جاء غضب على جميع المدينة فلا يجىء على البيت الذى فيه العذرى من اجل هذا كل اهل البيوت العظما فليشتهى ان يترك له هذا الاسم الحسن فى بيته كما قيل انهم يقدمون العذارى للملك المسيح وقال ايضا *z* يقدموا اليه *a* جميع صواحباتها وخواتها هولاء الذين *b* يحبونها ان يحفظوها للرب كونوا متحفظين بالنذر الذى انذرتموه للرب حتى تعطوه له بغير دنس

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q) Mv >. *r*) R باتمان. *s*) R + منجل شفقة الاب على ابنايهم وترتيبهم. *t*) Mp >. *u*) M الكنيسة. *v*) R + منجل من تنذر ابنتها للرب. *w*) M >. *x*) Mv بتولا. *y*) R + منجل انه ينبغى ان يكون فى كل بيت عذرى. *z*) M بعد هذا. *a*) M له. *b*) Mv الذى.

وتاكلوا وتشربوا ولا بينكم شك والعذرى تكمل *c* صومها كل *d* يوم الى
المساء *d* ولا تاكل شيئا يخرج منه دم فى احد الاعياد *حتى الى عيد R f. 119*b*
الرب الكبير ولا تشرب خمرا ليلا ينطفى مصباح بتوليتها ولكن تهيّئ
لها كما ينبغى اشيا هولاء الذين فيهم عراء وانواع كريمة هولاء الذين
فرقهم داود على الشعب فى عيد التابوت الذين هم *c* κολλυτριον
حلق من خبز وقرص مقلوة وسميد مخلوط بدهن وعسل لان بولس
الرسول *e* يشهد لهم ويقول *f* لهم ان الاصلح ان لا ياكلوا لحما ولا يشربوا
خمرا لان كلمن يمشى فى النسك لا يعطى عثرة لاخيه ولا يعطى
حزن قلب لابنه فى شىء لا يا احبائى لا تصيحوا فى البيعة *g* ليلا
يصيح عليكم خديم البيعة قايلا اسكتوا *h* مثل جماعة اليهود الذى *i*
كانوا يصرخون وكان موسى يصرخ *k* عليهم اسكتوا واسمعوا يا اسرائيل لان
المسيح ملكنا حكيم هو من اجل هذا اسمعوا كلامه بصمت وتمييز
انظروا من هو من بناتكم يستحق الطهارة تاملوا حركات عينيها ان
كانت ثابتة *l* بغير قلق *l* وان كان هى تميل للنذر ام لا او تميل
لناحية الجسد وان كانت تحب البتولية ام لا او *m* تحب اتعاب هذا
العالم بل اذا هى طاعت ابايها بارادتها وتختار لها الصوم افضل من الاكل
والشرب فليثمنوها على الاسكيم وان كان لا فلا يثمنوها حتى يصير لها
ثلثين سنة لان بولس يقول ان له سلطان على ابنته العذرى ان
يحفظها واذا كان قلبه ثابتا عليها انها لا تفضحه فليدعها *n* عذرى
فلان *o* الذى يعطى ابنته للزوج فحسنا يصنع *f* والذى لا يعطيها
فافضل *p* من حسن فلا تشققوا عليهم ان تضربوهم وتبكتوهم حتى يعرفوا

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c) R >. *d*) M الى المساء كل يوم. *e*) Mv >. *f*) M >. *g*) M الكنيسة. *h*) R اسكنوا. *i*) M الذين. *k*) M يصيح. *l*) M بغير قلق ثابتة. *m*) R و. *n*) Mv فليرفعها. *o*) Mp فان. *p*) M بافضل.

كرامة الوعد وفى مجيئهم الى الكنيسة لا تدعوهم يمشوا وحدهم *q* لكن
اخوتهم *r* او امهم يمشوا معهم حتى يتقربوا ويعودوا *الى بيوتهم وكل R f. 120*a*
ليلة عيد فليقيم جميع الشعب بالتسبيح والترتيل فى البيعة *s* والذى
له ابنة عذرى لا ياخذها معه الى الكنيسة مع اهلها ولكن يمضى
بها الى ميناء *t* العذارى ويسلمها للامّ تعلمها ترتيب الخيوات *u* وتقيم
الليل ساهرة معهم *v* وتعود الى بيتها ۞

القانون التاسع والتسعون *w*

ومن اجل ديارات العذارى فقد قلنا لكم دفعة اخرى ان لا يقيم
احد من العذارى فى الليل فى الكنيسة ولكن فى دياراتهم ولا يدخلوا
الى بيت غنىّ ولا الى احد العرارين ερπλοτμαριζιν *x* لكن *y*
يوخذوا *z* الى دياراتهم فاذا ارادت امرأة غنية *a* ان *b* تقيم الليل تصلى
من اجل يوم صدقة على ابنها او زوجها فلتصنع هكذا ليلا يكون
خسارة لاحد *c* من *c* النفوس *c* بل تكون ارادة الله فى كل ناحية فلتمضى
الامرأة مع نسوة امناء الى دير العذارى وتقيم الليل كله مع الرهبانات
وهم مصلين عليها وعلى اهل *b* بيتها وعلى الذى يعمل اليوم عنه فاذا
بلغت الى الصباح فلتمضى الى بيتها هى والذين اتوا *b* معها وتعمل
الصدقة للارامل ولا يكون لاحد من العذارى خسارة بسببها وترسل
لهم ما ينبغى من بعد الارامل لكى تحلّ بركة الرب على جميع بيتها
لانها حفظت نفوس العذارى بغير عثرة ومشت معهم فى اكلهم *d* ونسكهم ۞

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q) Mv >. *r*) M اخوهم. *s*) M الكنيسة. *t*) Mp ميتة Mv مينه. Perhaps read منية = μονή [W. E. C.]. *u*) So R; M الخوات. But read الخانات. *v*) M معهن. *w*) R + من منجل العذارى ومن ياتيهم النساء المؤمنين. *x*) Presumably for μα περπλ. [W. E. C.]. R >. *y*) M ولكن. *z*) M توخذ. *a*) Mp عنية. *b*) R >. *c*) R للنفوس. *d*) M فى نسكهم واكلهم.

القانون المائة *e*

اذا *f* تنيّح انسان فلا ينوحوا عليه بالقبايل الغرباء الملاعين *g* وبالاكثر الذين لم ينظفوا افواههم من اسماء الاوثان وان كان الذى مات حبيبا
R f. 120*b* *هو او ابنا وحيدا وليلا *h* يتوسوسوا اهله من وجع القلب فليرتلوا لهم وليقروا لهم الكهنة الى الوقت الذى يحملون الميت وهم مصلين فى كل ساعة لكى يعطوا عزاء لحزن قلوبهم *i* ليلا يكثر عليهم الحزن فيموتوا وان كان الميت فقيرا فالكنيسة تهتمّ به وان كان ليس له انسان فالكنيسة يرثه وفى سابع يوم من حزنه يمضوا الكهنة الى اصحابه الذين فى الكنيسة ويفتقدوهم ۞

القانون الحادى *k* والمائة *l k*

لا يمضى *m* احد *m* من الرهبانات الى بيتها تعمل ليلة عيد ولا فى موت ولا فى حياة الا الامّ وعجوزتين اخر يعزوا نسوتهم *n* وان كانت راهبة تقرب للذى مات او هو *o* اخوها او ابنها فلا تمضى الى بيتها لتنوح بل فى ديرها وان كانت تريد ان تعزيهم تمضى كاحد العجايز مع الامّ واذا صنعوا فى بيتهم *p* ⲥⲩⲛⲁⲝⲓⲥ عرسا او نفاسا او وليمة فلا *q* يدعوا العذارى بينهم حتى يفرغ *r* ذلك *r* لئلا تشكل *s* العلمانيين *t* ۞

القانون الثانى والمائة *u*

من اجل البتوليين الذكور والعذارى النساء لا يحرموا النصيب *v* من مال ابيهم وامهم ولكن يعطوا لهم يعيشوا *w* به كوصيّة الله واذا ماتت

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e) R + منجل من يتنيّح من المؤمنين. *f*) M واذا. *g*) M الملاعن. *h*) M لئلا. *i*) Mv قلبهم. *k*) M المايتة وواحدة. *l*) R + منجل راهبة يموت لها من اهلها ميت. *m*) M تمضى احدة. *n*) M نسواتهم. *o*) M >. *p*) R >; Mp + او. *q*) M لا. *r*) M ⲡⲓⲥⲱⲛⲁⲝⲓⲥ ينقضى. *s*) M تشك. *t*) M العلمانيون. *u*) R + منجل ميراث العذارى. *v*) M نصيب. والذكور والاناث من ابايهم. *w*) M ليعيشوا.

عذرى ولها اصحاب فلا يحرموا من نصيبهم واذا تنيحت وليس لها اصحاب فيعطا ما لها للمساكين ✿

القانون الثالث والمائة *x*

والنسوة الاغنياء لا يتركن *y* العذارى الرهبانات *z* عندهم بمنزلة الاماء كمثل من يرسلوهم الى مواضع صناع *a* الذهب او الى الصباغين *aa* ويهبنوا اسكيمهم ويخدموا فى الامور العالمية ✿

R f. 121. * القانون الرابع والمائة *b*

واذا كانت امراة مؤمنة غنية وليس لها ابنة عذرى فلتجعل احد امائها التى تعرف انها تشتهى البتولية عذرى وتفرح معها اكثر من البقية لانها احبّت البتولية ولا تدعها تخرج فى الشوارع كباقى الاماء وتهتمّ بها مثل ابنتها وتجعلها وحدها تهتمّ بقوانين بيتها وكلما يرضى الله والان يا ابهاتى واخوتى الكاينين قدامنا وقدام الله انى لم اشفق *c* ان اكتب لكم واقول لكم من فمى واشهد لكل احد منكم فى وسط الكنيسة باوامر الله وانا اشهد لكم قدام الله انى لم اقل لكم كلمة *d* واحدة *d* وحدى *d* ولم اكذب فيهم بفكر بشرى مثل من يطلب اجر وكرامة من الناس بهذا الكلام ولكن كما *e* ان الله اختار ابانا منذ البدء واختاركم بعدهم كمثل هذا اليوم لان الله يحبكم ولهذا جعلكم تسمعوا كلامه لكى تحفظوا جميع وصاياه وهذه الاحكام وجميع الكلام المكتوب فى سفر هذا الناموس الكنايسى تعيشوا وتكثروا *f* وتصعدوا الى السموات وترثوا ما لم تراهم عين ولم *g* تسمع بهم اذن ولا خطروا على

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x) R + منجل العذارى لا ينبغى لاحد يستخدمهم. *y*) M يتركوا. *z*) R الرهبات. *a*) R صباغ. *aa*) Read? الصباغين. *b*) R + فيمن ليس لها ابنة عذرى فتجعل بعض امائها. *c*) RMv اسفق. *d*) M من عندى كلمة وحدى. *e*) R >. *f*) R وتكتثروا. *g*) M ولا سمعت.

قلب بشر والله ابو ربنا يسوع المسيح يزيد فيكم ويكثركم *h* وتصيروا ربوات كثيرة *i* وكمال هذا الكلام جميعه ثلثة اروس *k* ۞

القانون الخامس والمائة *l*

الراس الاول هو مخافة *m* الله *m* والمذبح *m* والراس الثانى هو التحنن على المساكين والراس الثالث هو حفظ البتولية فالذى له حفظ طهارة البتولية والرافة على المساكين وطهارة الموضع المقدس *هو ابن الاله واخ R f. 121b المسيح وهو يجلس موضع الرسل ويتكئ مع الانبياء ويرث مع البطاركة لان مخافة الله والتحنن على المساكين وطهارة البتولية هولاى هم المحبات الكاملة *n* وهم ياخذون الانسان الى الله لانهم اعظم كرامات الله مكتوب فى ارميا النبى *i* ان كرسى المجد العالى هو الطهارة فلى مجد اعلا من الله وحده مكتوب كونوا اطهارا فانى انا طاهر وايضا كونوا رحما مثل ابيكم الذى فى السموات واذا تاملتم جميع الكتب علمتم ان جميع ما قد قلته لكم قد *o* سبقوا القديسين يكتبوه بامر *p* الله لان الله لم يحل الناموس بل كمله واقامه وهذه النواميس يحفظوها فى الكنيسة ۞

القانون السادس والمائة *q*

وكل *r* بخور يرفعوه *s* فى الموضع المقدس بكرة *t* وعشية ولا *u* سيما فى الصعيدة التى لله قبل الانجيل ياخذ رييس الشمامسة مجمرة بيده *v* ويملاها *w* جمرا ويقف قدام المذبح قدام *x* الانجيل ويرفعوا له فيها البخور ويصعده حتى يقرى الانجيل ثم يمشى بالمجمرة *y* قدام الانجيل الى داخل الموضع المقدس وليس ان الرب محتاج الى بخور كلا بل

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h) M ويكثر لكم. *i*) M >. *k*) M رووس. *l*) R + منجل خوف الله ورحمة المساكين والطهارة. *m*) M مخافة المذبح. *n*) R الكاملة. *o*) Mp >. *p*) M + من. *q*) R + منجل البخور الذى يرفع فى الهيكل. *r*) So RM; but read بكل. *s*) Mp ترفعوه. *t*) M باكر. *u*) M لا. *v*) R >. *w*) R يملاها. *x*) M امام. *y*) R بالمجمرة.

الانسان يتذكر البخور الذى للدهور النورانية حيث ليس هناك رايحة كريهة *z* قدام الرب اله الاحياء حيث التسبحة هناك ۞

القانون السابع والمائة *a*

الخمر الذى يرفع قربان لا يدوق احد منه شيئا حتى تكمل الصعيدة فاذا فتحوا الخمور فى جميع البيوت ولا يدوق احد منهم شيئا حتى ياخذوا منه بكورهم فاذا اخذوا الابركا ويضعوها *b* فى الكاس *c* حينئذ ياخذوا *خمرا اخر يصبّوه فى إناء نضيف ويسكبوا *d* عليه الابركا واذا لم يكن *e* طيب فيردوه ولا يدخلوا به بيت الرب وليكن الذى يصعدوه قدام الرب خمر ذكى وخبز سخن نقى سالم *f* من *f* العيب *f* مكتوب هكذا انى اعطى ندورى لله وايضا اقدم لك صعيدة دسمة ومحرقات مختارة وقرابين طاهرة الذى هو جسد ودم ربنا يسوع المسيح هذا هو الاله بالحقيقة الذى له المجد الى ابد الابدين امين ۞ R f. 122a

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هذا *g* القانون المقدس الذى للقديس اثناسيوس الرسولى *e* المعلم العظيم الذى لكورة المصريين ثلثة رؤوس *h* وانا المسكين ميخائيل الغير مستحقّ اكون اسقفا على تنّيس رايت لما نقلته ان استبحثه واقسمه على مائة وسبعة فصول لكى كل واحد من الفصول يُظْهِر الامر اللايق به الدالّ على معانيه ليجد الطالب فيه قصده بغير تعب وهذه مطانوة ان تذكرونى ليرحمنى الرب ويغفر جميع زلّاتى غفر الله لكلمن دعا لكاتبه والمهتمّ به والقارى فيه بمغفرة خطاياهم يكون له ذلك بنعمة الله سبحانه امين ۞

ولله المجد دائما وعلينا رحمته الى الابد امين ۞

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z) R كريمة. *a*) R + منجل خمر القربان. *b*) M ويصنعوها *c*) R كاس. *d*) M يسكبوا. *e*) Mp >. *f*) M >. *g*) What follows is from M only. For the subscription in R *v.* Introduction. *h*) Mp روس. Abû 'l-Barakât read كان راسا واحدا, *cf.* Introduction. Perhaps this was the original reading, here altered to agree with § 104, end.

TRANSLATION OF THE ARABIC TEXT.

In the name of the Father and of the Son and of the Holy Ghost, One God. *a* R f. 94*a*

The Canons of the holy, excellent Athanasius, the apostolic, Patriarch of Alexandria. May his blessing be with us. Amen. And their number is 107 Canons. In the peace of the Lord. Amen. *b*

These are the laws of the presbyters. 'Let those that minister aright be held worthy of double honour and especially those that labour in the word and teaching';[1] because that they are not appointed of the bishops for (payment of) anything at all; wherefore they must needs be honoured with all godly honour. *d* For when Moses served the altar worthily, God did grant unto his countenance a splendour greater than all.[2] And this did God make for a sign unto them that serve the altar aright in holiness, even as he. For he was the faithful presbyter,[3] who 'laboured in the word and in doctrine' and established the law for that obstinate people and bore their burden *g* and their weeping and their irreverent murmuring wherewith

a The whole formula > Mp.

b The title in M. These be the Canons of the church that our father, the holy Athanasius, Patriarch of Alexandria, set in order. God grant us the blessing of his prayers. Amen.

d M. must be in all godly honour. In what follows Moses is described as a presbyter.

g Mv. in margin, 'their hypocrisy'.

[1] 1 Tim. V. 17. [2] Ex. XXXIII. 9, XXXIV. 29 ff.

[3] *Cf.* Ex. XXIV. 1 (𝔊).

they murmured against the Lord, and the curses that they uttered against Him. [4] Yet *h* was not all this a burden unto him because of the beauty of the altar whereof he was the minister and which was an image of the Word. [5] Wherefore he was honoured more than any, in that he tasted of the sweetness of God; he, the first that spake of the Church and gave unto her the form of the tabernacle, that by this fixed design the Church might be called to mind. For the tabernacle which followed him was an image of the Church. And not only did he make it, but he also set therein in order the ordinances of the sacred service, that he might teach us the fear of God that doth surround the altar, albeit we see it not. For he made bells round about the hem of the raiment of Aaron his brother, [6] that, when the chiefs [7]
R f. 94*b* *at the holy place heard him enter the tabernacle, they might step aside, lest he should die. For every one that shall venture to approach the altar, without observing the law of God, shall die a wretched death, even as the sons of Eli, the priest of the Lord. For none that serveth the altar in impurity or with neglect shall die a good death.

(§ 1). *k* He saith also unto the priests which draw nigh unto the Lord, that they sanctify themselves, lest the Lord destroy certain of them. [8] For this befell the sons of Aaron [9], when they sanctified not themselves according to the bidding of their father's brother, to perform their priesthood in the fear of God. For Moses said, [10] 'I fear and tremble, for this is

h M. For.

k R. *Contents:* Of the priests, the ministers of the altar.

[4] Num. XI. 10—14, Deut. I. 12. [5] Λόγος. *Cf.* R. 99*b*.

[6] Ex. XXVIII. 33 ff. *Cf.* here Can. Hippol. § 29 n. 3 (Riedel, *Kirchenrechtsqu.* 219), Can. Basil. § 96 (*ib.* 272).

[7] R. 99*a* has 'angels' instead of 'chiefs'. *Cf.* therefore 1 Sam. IV. 4, τὴν κιβωτὸν κυρίου τῶν δυνάμεων (A) καθημένου χερουβείμ; also Eph. I. 21, I Pet. III. 22, where δύναμις appears as a designation of angels.

[8] Ex. XIX. 22. [9] Lev. X. 2. [10] Ex. III. 6 (?).

the place wherein the Lord dwelleth', as He said unto Moses, [11] 'I will appear unto thee in this place, between the wings of the cherubim, and will speak with thee'. For a word went forth from His mouth saying, [12] 'No man seeth my face and liveth'. David knoweth this when he saith, [13] 'Dreadful art thou, O God; who can stand before Thee?' And the prophet *l* David never ventured to draw nigh unto the Lord or, like a priest, to offer sacrifice, albeit he longed so to do, as he saith, [14] 'I love Thy dwellings, O Lord of Hosts, and my soul longeth for the courts of the Lord'. His desire to approach the altar and to be a priest was greater far than (his desire for) the glory of his kingdom. For by no means have all men authority to approach the altar, rather for him only whom the Lord hath chosen for this duty; and he must (then) perform his service in fear and trembling. For David had (himself) seen how Saul, [15] who without right or authority *ll* made an offering, instead of a blessing, received therefor a curse and fell into great grief. For God took from him his glory when he ventured to approach the sanctuary, being but a layman, and to take upon himself the office *of Samuel, the faithful priest. *m* For R f. 95*a*
this cause did God take from him his kingdom and gave it unto David, because that he reverenced the altar. He saw also the destruction which God performed upon Uzzah, [16] because Uzzah did without authority put forth his hand and lay hold upon the ark of the covenant of the Lord. For as the calf which bore the ark caused it to lean aside, Uzzah laid hold upon it; wherefore the Lord destroyed him and he died forthwith before the Lord. And when David beheld that, his heart was oppressed [17] and albeit he desired to

l M. the great prophet. *ll* τάξις. *m* R. > priest.

[11] Ex. XXV. 22. [12] Ex. XXXIII. 20. [13] Ps. CXXX. 3.
[14] Ps. LXXXIV. 1, 2. [15] 1 Sam. XIII. 9—14. [16] 1 Chr. XIII. 9.
[17] ἠθύμησεν, 2 Sam. VI. 8.

bring the ark unto his house, yet durst he not, saying, 'How and in what manner should the ark of the Lord enter into my dwelling'? And when Dara [18] received the ark, his state of poverty ceased and he became rich, as it is said, [19] 'The Lord blessed the house of Dara *n* the Chaldaean, [20] and all that he had, because of the ark of the Lord'. For who shall even draw nigh unto an altar with little fear and be safe? King Uzziah [21] also coveted the outward form [22] of the priesthood, for verily it is a thing to be desired. Yet wherefore do I call to mind a single man, that alone suffered through the Holy Ghost? Did not the most of the sixty myriads which followed Moses die through the Holy Ghost? As the Israelites said unto Moses, [23] 'We are become few and are perished', because that the earth had swallowed up Dathan and Abiram with their men. This befell them because that they had desired the honour of the priesthood. Korah [24] also and his multitude, in all two hundred men, died in wrath before the Lord, as it is written [25], 'To him that hath shall be given, that he may have abundance; but from him that hath not, the little that he hath shall be taken away'. For God would teach us the fear that belongeth unto the altar and unto all the vessels that are upon the altar. It is said, [26] 'The Lord spoke thus with Moses and Eleazar saying, Take the brazen vessels, which have been brought before the Lord, from the midst of the men that
R f. 95*b* were burned, *because they had sanctified (them) *p* with a sinful soul. Bring them before the Lord'.

n Mp. Kedar, Mv. Kedara. *p* R. they had sanctified themselves.

[18] For Ἀβεδδαρά, *cf.* Holmes-Parsons. [19] 2 Sam. VI. 12.
[20] A misreading of Γεθθαῖος; *cf.* Χετδαῖος, cod. 92 (Holmes-Parsons).
[21] 2 Chr. XXVI. 16.
[22] ? σχῆμα. *Cf.* Can. Hippol. § 6.
[23] Num. XVII. 12. [24] Num. XVI. 1 ff. [25] Mat. XXV. 29.
[26] Num. XVI. 36—38.

(§ 2). *r* Wherefore he commanded them in every place, saying, [27] 'Reverence my holy places'. For the Lord reproveth priests *s* also, saying, [28] 'They have defiled the Lord's holy place and have turned aside from my law'. And in Ezekiel He saith, as one that is sad at heart because of the princes, [29] 'They build them houses beside the altar, wherein to eat and drink. For they have set their dwellings beside my dwelling and their wall standeth betwixt me and them, that they (*sic*) with their whoredom may be put far from me'. The wise Paul also doth blame such as these, saying, [30] 'Have ye *u* no houses wherein ye may eat and drink, that ye should despise the church of God and put them to shame that have not?' And again the holy Gospel saith, [31] 'He made a scourge of cords and cast out all the sellers and buyers, saying, Make not my father's house a house of merchandise', teaching us thereby that God's house is the church and the altar the table of the Lord, as He saith in the prophet *w* Malachi, [32] 'Woe unto him that saith, The table of the Lord is defiled', as He saith, [33] 'Woe unto you also, ye scribes and Pharisees, because ye say, Whoso shall swear by the temple and altar, it is nothing; but whoso shall swear by the gold of the temple and by the offering which is upon the altar, he is thereby bound'. Now no man may draw nigh unto the temple and the holy altar but those that have sanctified themselves as befits the holy place'. He saith, [34] 'Fear and know that I am God'. For this cause, O priest, it is given unto thee that thou have power over all this. Doth not God require

r R. *Contents:* Likewise concerning the work of the priests at the altar.
s M. His priests. *u* M. Ye have. *w* Mv. >.

[27] Lev. XIX. 30, XXVI. 2. [28] Zeph. III. 4.
[29] Ezek. XLIII. 8, 9. [30] 1 Cor. XI. 22.
[31] Joh. II. 15. [32] Mal. I. 7, 12.
[33] Mat. XXIII. 16. [34] Lev. XXV. 17?

of thee that thou shouldst be without sin? Wherefore keep thyself far from receiving and from presents, for thereby come sins.

R f. 96*a* (§ 3). *x* *O thou levitical priest, wherefore dost thou sell or buy? Unto thee are given the first fruits of all, unto thee are given the offerings for the dead and the living and thou dost eat the sins of the people, even as Hosea saith, [35] 'They do eat the people's sins'. May that not befall thee which is said, [36] 'Their souls are seized away through iniquity'. When the priest doth evil, what then shall the people do? [37] The priests are chosen *y* that they may be more holy than the people and that unto them the offerings may be given, that they may be holy, praying for the people, entreating for their sins, even as Moses saith of them, [38] that they are those whom 'the Lord God hath chosen'. And when the priest shall sin like the people, who than shall pray for them? For a people and priests that are impure, the same have no prayer which goeth up to God for the people, as it is said, [39] 'The Lord heareth not the prayer of the sinner'. For ten times did the wrath of the Lord come upon the people in the desert, that he might root them out. But Moses prayed for them and the Lord turned away His wrath from them and had pity upon the sinful people, for a *a* just man's sake, because that he had not grieved the heart of God.

(§ 4). *b* So now none shall be made a priest but men of *d* understanding, loving God, loving men, such as are able worthily to stand before the altar. For many in these times

x R. *Contents:* Likewise concerning the priests, the servants of the altar.
y Mv. are instructed. *a* M. for a single.
b R. *Contents:* Likewise concerning the priests. *d* M. the men of.

[35] Hos. IV. 8. [36] *Ibid.* [37] *Cf.* Hos. IV. 9.
[38] Deut. XXI. 5, XVIII. 5, Num. XVIII, 6, 7.
[39] Joh. IX. 31, Is. I. 15, Prov. XV. 29, XXVIII. 9.

chose not the holy for the priesthood, by reason of their poverty, and (rather) they chose the rich that (live) without law,[40] to entrust them with the Lord's flock, though they be not faithful unto themselves;[41] of whom the Lord saith,[42] 'I have given mine inheritance into their hands, yet have they done unto me no good, but have laid a heavy burden upon the aged'. *h* Woe unto him that * draweth nigh unto R f. 96*b* the altar being unclean. They have entrusted unto thee these men and have set thee over these offerings, as one in trust and as one that doth set in order, O levitical priest, that many may seek help of thee at God's service and that thou mayest win the souls of them for whom thou shalt be answerable, as it is said,[43] 'He is answerable for all the flock.' Wherefore God hath placed the people under your feet, ye priests, ye great men in God's house, as he saith unto the people,[44] 'Obey your chief men and submit yourselves unto them, *i* for they it is that pray day and night for your souls'. If thou dost keep watch for the people and prayest for them, thou shalt surely redeem the souls of them whose offerings thou eatest. But if not and thou art slothful, how and in what way wilt thou give account of them? If thou be not found the intercessor for them in their troubles, then is it not meet thou shouldst eat their offerings.

(§ 5). *k* The bishop[45] must be in all thing blameless, married to one wife, seeking his profit rightly, humble of heart, sound *l* in faith, in love and in patience,[46] not money loving, no drunkard, a lover of strangers, apt to teach, perfect. If thou

h R. but have burdened me with too much.
i RMp. and gather yourselves unto them.
k R. *Contents:* Of the bishop and his keeping watch for the people.
l M. sound in heart and in faith.

[40] ἄνομοι. [41] Ac. XX. 28. [42] Is. XLVII. 6.
[43] ? Ac. XX. 28, ? Ezek. XXXIV. 10. [44] Hebr. XIII. 17.
[45] 1 Tim. III. 2, Tit. I. 7—9. [46] Tit. II. 2.

art not able for this, wherefore art thou loaded with this great judgeship? Is it for the sake of shameful gain? Truly on account of this *n* shameful gain many do become bishops, and many presbyters also and deacons likewise. And on account of such He saith, 'The priests which draw nigh unto God must keep themselves holy, that God destroy not some of them'. [47] Why lookest thou upon the altar and the incense with irreverent eye? Why bindest thou thyself by these curses and these
R f. 97*a* tears, while there be in the world many trades * whereby thou mightest live and so be saved from this fearful punishment that befalleth them that devote themselves not worthily unto the service of the altar. *p* Blessed is he that shall prove worthy to attain unto honour at the hand of the mighty and merciful Lord. Of such works (it is said) thus, *q* [48] 'I fear not to fall into the hand of the living God', and so again, [49] 'Blessed is he that receiveth from Him a blessing'. Whoso therefore would belong unto *r* the dread altar, let him be diligent, as is worthy of the holy place. If He had no mercy upon the sons of Eli the priest, because their father in his highpriestship had not trained them up aright, so that they should observe the priesthood, but rooted them out and likewise destroyed the priests' town Nob (Nowâ [50]), with the edge of the sword, from man to woman and from young to old, they and their cattle, and not that only but also the men that bare the banners, [51] so that the number was three hundred and fifty men of those that fell beneath the feet of Saul, as it is said, [52] 'I went forth from my dwelling in Shiloh, because of the sins of the priests and the iniquity

n M. such.
p M. unto the altar.
q M. And so are these things (that it is said) thus.
r Mv. cleave unto.

[47] *Cf.* Ex. XIX. 22.
[48] 2 Sam. XXIV. 14.
[49] *Cf.* Ps. XXIV. 5.
[50] 1 Sam. XXII. 19 (𝔊 A. Νόβα, 𝔊 B. Νόμβα).
[51] *Ib.* 18.
[52] *Cf.* Ps. LXXVIII. 60.

of your (*sic*) fathers': *t* if He did this in the place where His name first dwelt and destroyed them, they and all their multitude, what then shall He do unto us, if we sin against the place of His holiness? Once already have I said, [53] No man that hath served the altar in impurity hath died a happy death, but rather all that did despise the altar died a wretched, fearful death. The altar, that is to say, the offering, *u* is a place of joy for whoso holdeth fast unto His laws, by reason of the fear that is His; but for him that is slothful He is destruction. If ye can not be humble, stand afar off, lest ye be burned; for that which is upon the altar is an unquenshable fire, as God hath said, [54] 'The fire of the altar shall not die out'. Thou hast power to walk * in R f. 97*b* the canons [55] of the Apostles that thou mayest attain with them unto honour. [56] But if thou have not the power, then flee afar off; for Amos saith, [57] 'When I beheld the Lord standing upon the altar, He said unto me, Smite the place of forgiveness, [58] that the outer doors may be shaken'. By this place of forgiveness He meaneth not the (thing of) wood, but the servants that are about the place of forgiveness and stand at prayer by the place where sins are forgiven. It is said, [59] 'Teach the priests that they may teach the people'. *w* For whoso is not of the presbyters and deacons, the same is not (*sic*) [59a] called people; wherefore the priest prayeth for

t R Mv. your prophets (*cf.* Lam. IV. 13), Mp. your sons.
u M. the strength (?). *w* M. teach the people thereof.

[53] *V.* p. 4, R. 94*b*. [54] Lev. VI. 9, 12 (2, 5).

[55] This refers, not to the so-called 'Apostolical Canons', but to the injunctions of S. Paul in the Pastoral Epistles and of 1 Pet. V. 1, 5, as the subsequent development (§ 6) shows. Or the reference might be, still more generally, to 'the apostolic tradition' (*cf.* Larsow, *Festbr. d. heil. Athan.* 69).

[56] So the Arabic translation. But the original sense is perhaps, 'If thou hast the power to walk according to the canons of the Apostles, thou shalt attain unto like honour with them'. *Cf.* the following sentence.

[57] Am. IX. 1. [58] ἱλαστήριον. [59] *Cf.* Deut. XXXI. 9. Lev. XVI. 7.

[59a] فَلِيدعى the same is called.

the people. But the rest of the people also must pray for the priest, as it is written,[60] 'Give strength unto him whom *x* thou hast prepared for us, that they *y* be not found in sin'.

(§ 6). *z* The priests must behave themselves according as the Apostles have ordained. Wherefore the bishop must be in nothing blameworthy,[61] married to one wife, vigilant, wise, orderly, of an understanding heart,[62] apt to teach, not a lover of shameful gain, ordering well his house, faithful, true, pure, continent, constant in the right word, stedfast in doctrine.[63] He shall not be double-tongued,[64] neither have two weights and measures; eager to lend unto him that asketh, be it in a costly or in an abundant time; *b* a father unto orphans, yea *c* unto them he knoweth not, *c* and unto widows, (yet) in all purity; who lifteth not up his eyes to behold any woman, nor turneth away his face from the poor, neither forgetteth them that are in prison but visiteth and serveth them according to his power; who is grieved for all the weak; respecteth not persons; hateth all sin, (but) loveth the righteous; reproving sinners and teaching them repentence; who[64a] receiveth not a gift, nor driveth out any man; who layeth no over-heavy burden upon them that despise
R f. 98*a* him, *h* * who blesseth them that curse him,[65] maketh complaint of no man but rather suffereth every oppression that befalleth him; not sullen; desiring not beauty of face; binding not upon the poor man beyond that his strength can bear; not resisting the rich; admonishing all that would be taught

x M. Incline him toward him whom. *y* M. that he be not.

z R. *Contents:* Of what is the duty of the bishop, how his way of life should be and that he must be sufficiently instructed.

b M. an abundant time or a costly. *c* M. not (only) them he knoweth.

h Read perhaps, 'that reverence him'.

[60] Ps. LXVIII. 28. [61] 1 Tim. III. 2.

[62] *Ib.*, where Gr. has instead φιλόξενος.

[63] Tit. I. 7, Ac. II. 42, 2 Joh. 9. [64] *Ib.*, 8.

[64a] *Cf.* Lu. XI. 46, Act. XV. 10. [65] Matt. V. 44, Lu. VI. 28.

in humbleness of heart; approaching the altar *k* not with pride but in humility, that is, regarding not himself as more than all the people but rather as one of them; who receiveth all that come unto him; who keepeth watch over himself, not each night to defile his couch, when that same day he would perform the holy office.[66] And if he is able, let him be continent, for that is better; *m* but be he not able, let him not for that cause be a burden unto himself, because that many women and virgins and veiled *n* brides have been entrusted unto him, and they come unto thee one by one and receive thy blessing. For that which is entrusted unto thee was not given (even) unto Moses, the greatest of the prophets,[67] but unto Miriam his sister, which went before the women, while he himself led only the men.[68] But thou art leader both for the men and women. Wherefore watch thyself in all things, knowing that unto whom much is entrusted, of him shall much be required.[69] For they come not unto thee but unto Christ, whom thou servest, and they come not unto thee that thou shouldest set a value on their ornaments *q* but rather that they should take account of thy faith. For he that keepeth his eyes that they behold not the face of women, his heart remains pure from defilement. It is said,[70] 'Mine eye is pure and innocent, so that I see not any evil thing'. He whose eyes are pure, his heart also is pure, as it is said,[71] 'Blessed are the pure in heart, for they shall see God'. He that looketh on no woman,[72] his heart is not defiled. Look not upon the face of a woman, O priest, for they have been entrusted unto thee that thou mightest guard thyself. Say as thou prayest,[73] 'Avert mine

k M. an altar. *m* M. which is better. *n* M. beloved.
q R. their rank.

[66] *Cf.* Appendix I*a*. [67] Deut. XXXIV. 10. [68] Ex. XV. 20.
[69] Lu. XII. 48. [70] Hab. I 13. [71] Mt. V. 8.
[72] Mt. V. 28. [73] Ps. CXIX. 37.

R f. 98*b* eyes, that they behold not vanity', *as one that knoweth that the house entrusted unto thee is the house of heaven, and that it is the church upon earth, whereof Jacob saith,[74] 'This is the house of God, this is the gate of heaven'. For all the angels which come from before God do come first unto the church and glorify the house of God that is upon earth.

(§ 7). *u* If thou wouldest learn the truth, hear, that I may teach thee how thou mayest honour the church with all reverence. For *v* she is builded in heaven in the form that Moses planned, when he built the tabernacle according to the form which he had seen upon mount Sinai,[75] as it was said unto him. Give heed to the reverence which belongeth unto the holy place wherein thou doest service. Hear how God commanded Moses,[76] 'Ordain for thy brother Aaron *w* that he come not at all times within the veil before the altar, lest he die. For in a cloud upon the altar will I show myself and will speak with thee'. And if He forbade Moses and Aaron, who did minister, to come within the veil at all times as they wished, how much the more them that with little reverence do talk *x* in the holy place or that without shame *y* dispute over the altar vessels or steal the first fruits of the altar? For,[77] because the Lord standeth upon the altar,[78] so are they (*i. e.* the altar vessels) spiritual and neither silver nor gold nor stone nor wood; even as the bread and wine, before they are raised upon[79] the altar, are bread and wine, yet, after that they are raised upon the altar, are no

u R. *Contents:* Of the glory of the church.

v The text reads: Because she is builded in heaven, after this one form, Moses, as he built the tabernacle, according to the form *etc.* But I read الذى حدّ instead of الواحد.

w M. for Aaron thy brother. *x* Mv. minister. *y* M. consideration.

[74] Gen. XXVIII. 17. [75] Ex. XXV. 9. [76] Lev. XVI. 2.
[77] *Cf.* Appendix I*e*. [78] Amos IX. 1. [79] ἀναφέρω.

more bread and wine, but the life-giving *z* body of God and blood,[80] so that they that communicate therein die not, but live eternally. So (also) is the altar; and be it of wood or stone or gold *or silver, it is no (more) mortal *a*, as its R f. 99*a* former substance, but liveth for ever and is spiritual; for the living God standeth thereon. As He testified concerning Moses and Aaron, that they were holy in His *b* priesthood, and as it is said[81] that bells of gold should be hanged upon the garment of Aaron, that the angels who guard the altar might hear their noise; so now shall the presbyters be holy with all holiness, the more especially because the holy body and life-giving blood hath been distributed unto them. And if the mount whereon He once did stand, to give the law unto the people, be turned to a thing better and more holy, as this is testified by the seventy elders of the sons of Israel, saying,[82] 'We beheld the place where stood the God of Israel, and the place beneath His feet was as bricks of sapphire or *c* carbuncle, like in its holiness to the firmament of heaven'. And if the stone was thus singularly transfigured and made thus beautiful, how much more the altar, *d* the sanctuary *e* whereon He daily standeth and *f* the place wherein His feet appear to us. And if it was not given (*lit.* entrusted) to Moses and Aaron to enter into this place whensoever they would, albeit the Holy Ghost testified of them saying that Moses was holy and Aaron, in His priesthood; if (then) these two holy men ventured not to transgress the Lord's commandments, coming before Him in fear and trembling, humbling themselves before Him with prayers and much fasting and great purity and making before them a noise

z Mp. costly. *a* R Mv. > mortal. *b* R. Thy.
c M. and. *d* Mp. >.
e Mv. the holy altar, the place. *f* Mp. >.

[80] *Cf.* Leipoldt, *Schenute* 88. [81] *V.* R. 94*a*, end.
[82] Exod. XXIV. 10.

with the bells of gold that hung at the openings of their garments, so that the chiefs [83] that were round about the holy altar should hear their sound as they entered in and were hid from view, that they might not die, if haply they should enter suddenly — for the altar can never remain without an angel (?), nay not for an instant or the twinkling
R f. 99*b* of an eye — therefore must they (*i. e.* the clergy) *do the service in purity; and with the pure and holy incense, wherewith the presbyter doth cense about the altar, must he surround himself, for shame before the Holy Ghost, even as holy virgins are ashamed. For the altar that is set up in heaven before the Lord [84] is the Holy Ghost, reasonable and speaking and knowing who it is striveth for him upon earth. And he (*i. e.* the Holy Ghost) ordereth that none impure nor any adulterer nor drunken nor who hath drunk overmuch wine nor a hater of men nor an usurer nor slanderer shall draw nigh him. For all the servants of the place where is the body of Christ must be without sin, as the eagles. [85] For He hath said, [86] 'In the place where the carcass is, there *m* will the eagles be gathered.'

(§ 8). *n* Is it not shameful when it is heard that one of the eagles that are gathered about the Saviour is married to two wives? For the eagle that is without understanding hath but one mate; [87] how then can he that hath understanding dwell with two wives? Is not such an one a lover of the pleasures of *q* the world? *q*

m M. thereunto.
n R. *Contents:* Of that it is not lawful to dwell with two wives.
q M. >.

[83] *Cf.* R. 94*a*, end. [84] *Cf.* Apoc. VI. 9.
[85] It is not possible to render the passage otherwise than as here; *cf.* Cramer, *Catenae in NT.*, I. 490, l. 35, II. 131, l. 17.
[86] Mt. XXIV. 28, Lu. XVII, 37, Hab. I. 8.
[87] *Cf.* the *Physiologus*, where this is related of the raven, not of the eagle (*ed.* Lauchert 257; *v.* also *Aeg. Zeitschr.* XXXIII. 52). [W. E. C.]

(§ 9). *r* It is not right for the priest that he measure with two *oipe*-measures.[88] When he receiveth, he measureth with the great *oipe*, filleth it well and crieth unto him that measureth, 'Fill thy hand.' And when he giveth, he measureth with the small *oipe* and filleth it but a little, with intent to receive something besides that the other receives.[89] And (thereat) he is very glad, thinking to have found great profit, and knowing not the loss that hath befallen him through his theft (committed) with his measure. And especially, when he causeth loss at the weighing out of the price, receiving payment by the heavy, giving it by the light (weight), or *taking usury and, when they reckon, laying the double R f. 100*a* upon the principal and diminishing the hire of the labourers, so that the labourers cry out unto them. But they hearken not unto them, neither think thereon in their souls *v* and so know not that these be under God's protection. Such as are thus are violent, insatiate robbers and eat the bread of the altar without reverence, whose eyes make them not ashamed, though they know in their hearts that they are unworthy thereof. Oftentimes do they confess that they have not need thereof, showing thereby their greed and their small satisfaction and covering their shame with the veil which they do put on. If there be found two measures or two balances, this is not the canon of the church. If *z*, in the house of righteousness, no righteousness be found, what then is the house of righteousness? For in the house wherein righteousness dwelleth not, neither doth God dwell. *z* O my beloved,

r R. *Contents:* That it is not lawful that the priest have two measures.

v R. neither use themselves thereto.

z M. If in the house of righteousness, righteousness be found, yet in a house wherein righteousness dwelleth not, neither is God found there.

[88] *Waibah* = Sa'id. ⲟⲩⲟⲓⲡⲉ, ⲟⲓⲡⲉ, Boh. ⲟⲩⲱⲡⲓ; Hebr. אֵיפָה, Gr. οἰφί. The Hebrew measure held about 40 litres. According to Hesychius (*v.* Wilcken, *Gr. Ostr.* I, 751) the Egyptian οἰφί contained 4 χοίνικες, or about 4 litres.

[89] *Cf.* Eccli. IV. 31.

let not the name of God be blasphemed by reason of the feebleness of our discipline.[90] Unrighteousness and unright increase profit a man nought because of his righteous deeds.[91] Let not the gentiles revile God's name through us; for a man knoweth who are his children and God also discerneth His just ones.[92] Confound not with God's priesthood the affairs of idols; for their priests do evil *d*, hate, go astray, lie. For the Lord Christ hath testified unto us, concerning the devil whom these serve, that he never spake truth.[93] If their god cannot speak truth, how can their priests speak truth, since they have passed all their time in the teaching of lies and do deceive men so as to lead them astray. Let us not, O my beloved, be like unto these in respect of the gains that perish. For Peter, the greatest of the Apostles, to whom He did entrust the keys of the kingdom of heaven, exhorteth us saying,[94] 'I exhort you, ye presbyters, I who am with you as a fellow-presbyter and a witness of the sufferings of Christ
R f. 100*b* *and a partaker of the glory which is revealed, that ye tend the flock of God which is among you; not as the lords of terror, but in the joy which is of God, nor yet from love of wicked gain, but with joy and gladness; neither as lording it over the flock, but be ye good examples unto the flock; that when the chief shepherd shall appear, ye may receive the crown *g* of glory that fadeth not away. Likewise the younger shall obey the elders and shall be humble one toward another; for God resisteth the proud and giveth grace unto the humble'.

(§ 10). *h* This is that noble and sweet saying which the true archbishop, that is the Apostle Peter, wrote unto the

d M err. *g* R. the crowns.

h R. *Contents:* That the bishop is answerable, not for the congregation alone, but also for the whole clergy.

[90] *Cf.* Tit. II. 5. [91] *I. e.* good deeds do not compensate for evil.
[92] Nah. I. 7. [93] Joh. VIII. 44. [94] 1 Pet. V. 1—5.

bishops and presbyters, he unto whom He did entrust [95] His rams and sheep and lambs *l*; whom the Saviour likened unto a rock, saying, [96] 'On this rock will I build my church and the gates of Hell shall not prevail against it. Unto thee will I give the keys of the kingdom of heaven. Whatsoever *m* thou shalt bind on earth shall be bound in heaven, and what thou shalt loose on earth shall be loosed in heaven'. And he, whose was this great honour, wrote unto the presbyters that which we did first say, so that none of them might say, 'I am no bishop *n* and upon me is nothing chargeable'. But *o* them he also teacheth that they *o* are bishops and that they also shall be held answerable, every one of them, for his church and for the district belonging thereto, like as the bishop also shall be answerable for the town and the districts belonging thereto which are under his pastorship. [97] Where is the use of the *q* presbyter unless he be the fellow of Peter and witness of the sufferings of Christ, [98] testifying unto all the people of the sufferings which the Lord Christ took upon Him for our sakes *s*, that He might save us from the death that He died, and testifying unto *t* all the people of the glory which was revealed from heaven, [98] alighting upon the sons of God, and (moreover) if they visit not these with gladness? [99] None shall be made to fear, as they do who rule by fear, [1] rather of each shall it be asked as of a father [2] *and they shall serve the altar with righteousness and joy. R f. 101*a*

l M. lambs and sheep.
m M. And whatsoever.
n M. Am I a bishop? Upon me *etc.*
o M. but rather he teacheth them that they also.
q M. of a. *s* R. for his sake.
t M. among.

[95] Joh. XXI. 16, 17.
[96] Mat. XVI. 18 ff..
[97] Hebr. XIII. 17.
[98] 1 Pet. V. 1.
[99] προθύμως, 1 Pet. V. 3.
[1] κατακυριεύοντες, *ib.*
[2] 1 Tim. V. 1.

For He teacheth, saying [3], 'Ye be bishops of the people'. And every one shall see them and shall behold their humility as men of God and not as them that rule in pride over the people entrusted unto them, [4] lest God set Himself against them in the office of their bishopric. Then shall Christ, the chief shepherd [5] and true bishop, crown them with crowns, beside Peter, His beloved, and reckon them among the number of the Apostles. But if their hearts become proud against the people or against the priests that are beneath them, then shall God humble them and shall not exalt them, but shall humble them the more; not alone the presbyters but likewise the bishops that are made answerable for this saying and all those also that stand beneath the shadow of the altar, the deacons and the halfdeacons (*sic*), the readers and singers and doorkeepers. For upon seven pillars hath Wisdom rested her house [6] and seven are the perfect [7] spirits of God in the church, which are the bishops and presbyters and deacons and halfdeacons and readers and singers and doorkeepers, whom Zechariah doth call the seven eyes of God, [8] whereof God saith, [9] 'He that toucheth them is as one that toucheth the pupils of his eyes'. For the seven orders (= τάγμα) that we have named, the same are the seven eyes of the church; but what is the church's head but Christ? [10] And they are the seven pillars whereon the church is founded, of which the *a* wise *a* Solomon saith [11] that Wisdom hath builded her an house and established it

a M. >.

[3] *Cf.* Ac. XX. 28. But should we not read, 'Ye be examples unto the people'? (1 Pet. V. 3 τύποι γινόμενοι τοῦ ποιμνίου).

[4] 1 Pet. V. 3. [5] 1 Pet. V. 4, *cf.* II. 25.

[6] Prov. IX. 1. This is quoted in Athanasius' *Festal Letters* (ed. Larsow 99).

[7] In contrast to the seven evil spirits, Mt. XII. 45; *cf.* Rev. I. 4, IV. 5, V. 6, Is. XI. 2. [8] Zech. III. 9, IV. 10.

[9] *Ib.* II. 8. [10] Col. I. 18, Eph. I. 22, V. 23.

[11] Prov. IX. 1.

upon seven pillars. And thereafter he speaketh *b* at once unto us *b* of the bread and the cup, showing us that thereby he intendeth the church, how she doth call unto the people that dwell in idolatrous ignorance saying, [12] 'Come, eat of my bread' (that is, the body of Christ) 'and drink of the wine that I have mingled' (that again is Christ's blood). *Knowest thou now, O bishop, that the church is estab- R f. 101*b* lished not upon thee alone, but also upon the other six orders in the church? Reject not these neither despise them, rather honour them, for they are your fellows and ministers with you. [13] For the head may not say unto the feet, 'I need you not'; for the head below which is no foot is itself all foot. [14] Likewise the bishop that despiseth the doorkeeper or deacon or singer, the same cannot govern their orders. How can he celebrate the mysteries and (at the same time) keep the doors, or how sing and (at the same time) receive of the mysteries? Just as there is need of the head, so also doth necessity require the feet.

Knowest thou not, O priest, that the sons of the church are thy members? [15] Have a care therefore of them as thou wouldst care for thy body, gathering them in from all parts, so that they sin not, and giving them of what they need, for the confirming of their bodies. Leave *f* them not lacking for food and support, that they may be without cause for (the excuse) which they make concerning receiving and giving, but may rather wait patiently, giving their time unto the altar, as is fitting, that their lives may be holy and the whole people be edified thereby [16] and that the church suffer not loss through the lives of her children. Verily all that God hath given the church He hath given her for nought

b M. >. *f* M. Leave ye them not.

[12] Prov. IX. 5. [13] *Cf.* Col. I. 7. [14] *Cf.* 1 Cor. XII. 17.
[15] Eph. IV. 25. [16] *Cf.* Eph. II. 20, 22, IV. 12.

but that she may minister to the sanctuary and to the poor of the people. And ye also, ye seven eyes of God, perform your service aright, each one according to his office, from the bishop to the doorkeeper. Ye have heard God's gift which hath been given unto you, that none may venture to lay hands on you, according to the saying of Zechariah the prophet, [17] 'He that toucheth you is as one that toucheth the apple of his eyes'. For ye are the eyes of the church. Of you hath Christ said, [18] 'Ye are the light of the world'. Be not therefore blind to the knowledge of God, lest ye be
R f. 102a blamed, and it be said, 'If *the light within thee be darkness, [19] what is the darkness?' When the church's sons are sinners, what can sinners do? If an earthly king taketh thought for the towns, that are not his, shall not God then do His will, as He doth? *i* For by the decree of Artaxerxes, king of Persia, it was announced to Ezra the priest that all they that served God's altar should not be required for the taxes nor for the forced labour which they did for the building of the towns, neither in fighting nor in the land-tax *n*. For thus saith he, 'Artaxerxes, king of Mosul, writeth [20] unto Ezra the priest and unto all servants of the law of the Lord: Hail. I purpose to serve the living God of heaven. Wherefore I ordain that every one that devoteth himself unto the altar, both thou, O highpriest Ezra, the priest, and all Levites [21] and the Scribes, that is the readers, and the Pharisees, [22] that is the ministers, and the singers and *p* the doorkeepers *p*, shall not be taxed at all, neither shall they appear before the

i R. that are not his, and God desireth not that which they do; Mv. His will? And what doth he? *n* Mv. things needful. *p* R. >.

[17] Zech. II. 8. [18] Mt. V. 14.
[19] Mt. VI. 23. [20] 3 (1) Esd. VIII. 10.
[21] 3 (1) Esd. VIII. 22, Ezra VII. 24.
[22] The Pharisees seem here to represent the Ναθεινείμ, perhaps because of their frequent mention in N. T. in conjunction with the Scribes.

king'. And the Saviour ordaineth saying; [23] 'Render unto the king what is the king's and *q* unto God what is God's' *q*. For he knoweth that the king hath need of the poll-tax for the maintenance of the inhabited world; [24] for thus saith He, [25] 'By me kings reign'. And likewise the king is answerable unto God if he neglect a town, so that it be laid waste, or a village, so that the barbarians destroy it. What sayest thou then, O priest, of the name that hath been given thee and the image of God wherewith thou art clothed in return for all these (things)? If the bishop serve not the altar as befits the reverence for its honour, but rather despiseth *r* the presbyters and the presbyters despise the deacons and the deacons the people and every one is neglectful in his duties, what wilt thou then say? Shall God keep silence for ever? [26]

(§ **11**). *t* *If the subdeacon give not good heed unto the R f. 102*b* church, so that the dogs [27] and heathen (? Muslims) [28] enter in, while he driveth them not out neither forbiddeth them, then doth he sin. The reader shall read nought but from the catholic [29] word, lest the people mock at the lying *u* words of the writings that have been set aside, [30] which be not of God's inspiration [31] but of the world *w*.

q M. and God's money unto God.
r M. they despise.
t R. *Contents:* Of the service of the subdeacon and other matters.
u M. >.
w R. of the world's inspiration.

[23] Mt. XXII. 21. [24] ἡ οἰκουμένη. [25] Prov. VIII. 15. [26] *Cf.* Ps. L. 21, Is. LVII. 11.
[27] Phil. III. 2, Rev. XXII. 15, Mt. VII. 6, XV. 26.
[28] *Ḥanîf* certainly 'Muslim'; but *cf.* חנף profligate, شاصا *paganus*, شاصيا *paganicus*. *Cf.* §§ 21, 26. (*V. ZDMG.* XLI. 721 D. S. Margoliouth and C. J. Lyall in *JRAS.* 1903, 478 ff., 774 ff.).
[29] So the MSS.; perhaps read القانونيقى 'the canonical word'. But *cf.* § 18.
[30] ἀπόκρυφοι.
[31] θεόπνευστοι, 2 Tim. III. 16. *Cf.* Athanasius, *Festal Letter* 39 (*PG.* 26, 1440) καὶ ὅμως, ἀγαπητοί, κἀκείνων κανονιζομένων, καὶ τούτων ἀναγινωσκομένων, οὐδαμοῦ τῶν ἀποκρύφων μνήμη ἀλλὰ αἱρετικῶν ἐστιν ἐπίνοια, γραφόντων μὲν ὅτε θέλουσιν αὐτά ....; *cf.* Can. Laod. 59: ὅτι οὐ δεῖ λέγεσθαι ἐν τῇ ἐκκλησίᾳ .... ἀκανόνιστα βιβλία, ἀλλὰ μόνα τὰ κανονικὰ τῆς καινῆς καὶ παλαιᾶς διαθήκης.

(§ 12). *x* The singers shall not sing the writings *y* of Meletius *z* and of the ignorant *a*,[32] that sing without wisdom,[33] not as David and in the Holy Spirit,[34] but like the songs of the heathen, whose mouths ought to be stopped.[35] But if they sing not in the Holy Spirit, let them sing not (at all). It is written,[36] 'Ye shall not add thereto neither take from it.'

R f. 102*b* (§ 13). *b* *The doorkeepers[37] likewise shall stand every day at the doors of the sanctuary. Those that watch the doors of the place of entry, shall give heed to the doors of the sanctuary; they (it is) to whom the Word[38] giveth blessing, saying,[39] 'Blessed *d* are *d* they that guard the threshold of the entry *e* and that watch the sanctuary by night because of the enemies of the sanctuary; they that would that the house of God — to *f* whom praise *f* — should flourish and that give heed unto the ordering of the sanctuary nor allow the lamp all night to go out.' Likewise it is said concerning the laws of the tabernacle and the lamp in the sanctuary, that it shall shine all the time from evening until morning.[40] Hath God need of the light of a lamp? Nay, for He is the

x R. *Contents:* What the singers may sing. *y* R. the lies.
z R. ملبطس, Mp. ملبطس, Mv. ملطسن (*sic*) *Cf.* p. ٣٤ note *b*.
a M. here adds a Coptic word, meaning apparently 'vagabonds'. [W. E. C.]
b R. *Contents:* Of the order of ministry of the doorkeepers.
d M. >. *e* M. the entries. *f* M. >.

[32] Probably represents *ἰδιωτικοὶ ψαλμοί*, Can. Laod. 59.
[33] *Cf.* *ἐν πάσῃ σοφίᾳ*, Col. III. 16.
[34] *Cf.* *πνευματικαί*, Eph. V. 19, Col. III. 16.
[35] Ps. LXIII. 12, Rom. III. 19.
[36] Deut. XII. 32, IV. 2. Similarly Athanasius, of the canonical scriptures: *Μηδεὶς αὐτοῖς ἐπιβαλλέτω μηδὲ τούτων ἀφαιρείσθω* (*PG.* 26. 1437). *Cf.* further Can. Laod. 59, Can. Basil. 97.
[37] *Θυρωροί*, Can. Laod. 24.
[38] The *Logos*.
[39] I have failed to identify this quotation, either in the canonical books or n Eccli. or Wisdom. *Cf.* Ps. LXXXIV. 5, CXXXIV. 1.
[40] Ex. XXVII. 20, 21, Lev. XXIV. 21.

light of the world [41] and light of all lights. But the door-keeper shall know that he is the eye in the head [42] and the seventh among the holy *lamps of the candlestick that R f. 103*a* Moses made, [43] which the prophet Zechariah also saw and said, [44] 'I saw a candlestick all of gold — that is the church — and thereon a lamp — that is Christ — and two olive trees' — that is the Old and the New Testament — which the men of the Old Testament that are in the sanctuary do interpret *i* according to the word of the Holy Spirit; [45] for God is holy and hath pleasure in the saints. [46] And it is the holy ones that do enter the sanctuary. They alone that do the will of God are in truth the saints.

(§ **14**). *k* A bishop under whose authority are the divine vessels, when the whole people cry unto him for bread and he heedeth them not, what of holiness hath such an one? When the people of Egypt cried unto Pharaoh in hunger, then opened he all the storehouses and sold unto them; [47] and (thus) they died not by reason of the scarcity, because he had obeyed Joseph, the prophet of God. And Joseph shall be for thee a counsellor more than (for?) Pharaoh. What is the bishop's office, if he visit not his people to learn their way of life? None shall be set up as bishop except he observe the Gospel with a pure heart. If he observe it not, he is without belief in the holy Trinity. A bishop that, without he be sick, shall on any day neglect the sacrament, the same shall die in sorrow. A bishop that loveth mankind shall obtain much blessing. A bishop that

i Mv. read.

k R. *Contents:* How the bishop shall order his expenses.

[41] Joh. VIII. 12, IX. 5. [42] Mt. VI. 22.

[43] Exod. XXV. 31 ff.

[44] Zech. IV. 2 ff., 12 ff., Apoc. XI. 4, Rom. II. 17.

[45] I do not understand this passage. Perhaps the Arabic translation is at fault.

[46] These words recur exactly in Athanasius' 1st *Festal Letter* (Larsow p. 58). *Cf.* Is. XLI. 16, LVII. 15. [W.E.C.]

[47] Gen. XLVII. 13 ff.

loveth the poor, the same is rich and the city with its district shall honour him and in his days shall the church not lack aught. A bishop that loveth the poor, in his city are there no poor *o*; for the church of the city is rich. For who is rich save the Father, the Son and the Holy Ghost?
R f. 103*b* He that * knoweth things before [48] and taketh thought therefor, the same is a (true) bishop. For this cause thou shalt believe that unto every one that asketh of thee will God give because of His love toward mankind. [49] Take the tithes and the firstfruits on behalf of the poor; for for this cause doth He ordain, saying, [50] 'Give unto the poor.' And do good to them that minister and pray for the people. Whoso is occupied about the church, the people know that the shadow of his body healeth the sick. [51] God is compassionate in beholding the poor and the orphans and He is a father unto the orphans and a father unto the poor; he is the (true) bishop. A bishop that loveth the poor respecteth not persons, rather he causeth the poor to sit down with the rich. Better a poor man that believeth than a godless, unbelieving king. A righteous bishop sitteth rather with a believing poor man than with a godless rich. A just rich man despiseth not the poor but sitteth by them nothing doubting. He that respecteth the rich above the poor shall fall into sin. [52]

(§ **15**). *v* A bishop that visiteth not the sick and those in the prisons is without compassion. The compassionate visiteth them oft.

(§ **16**). *w* A bishop shall not be any Sunday without alms-

o M. A bishop that loveth the poor is not poor.
v R. *Contents:* Of the bishop's visits to the poor and others.
w R. *Contents:* Of the bishop's alms-giving every Sunday.

[48] Mat. VI. 8.
[49] φιλάνθρωπος Tit. III. 4.
[50] Mat. XIX. 21, Mk. X. 21, Luc. XVIII. 22, XIX. 8.
[51] *Cf.* Ac. V. 15.
[52] *Or* causeth to sin. Mv. be brought low.

giving. And the poor and orphans shall he know as doth a father, and shall gather them together at the great festival of the Lord,[53] vowing and distributing much alms and giving unto each whereof he hath need. And at the feast of Pentecost he shall refresh[54] all the people, because that on that day the Holy Ghost came down upon the church. And at the feast of the Lord's Epiphany, which was in (the month) Tûbah, that is the (feast of) Baptism, they shall rejoice with them. The bishop shall gather all the widows and orphans *z* and shall rejoice with them, with prayers *and hymns, R f. 104*a* and shall give unto each according to his needs; for it is a day of blessing; in it was the Lord baptised of John. The poor shall rejoice with thee, O bishop, at all the feasts of the Lord and shall celebrate with thee these three seasons, each year: the Paschal feast shall be kept unto the Lord our God and a feast at the end of the fifty days and the new-year's feast, which is (that of) the gathering in *d* of the harvest and the fruits. The last of all fruits is the olive, which is gathered in that day; wherefore by the Egyptians this is called the feast of the beginning of the year. As with the Hebrews New Year's Day was at the Pascha, which is the first of Barmûdah. So again in the month Tûbah did our Saviour appear as God, when, by a wondrous miracle, He made the water wine.[55] This word have we spoken concerning the poor; God hath established the bishop because of the feasts, that he may refresh them at the feasts. For thus is God merciful and would not that any of mankind should suffer; for His loving-kindness is busied day and night that

z M. >.

d Mv. the bringing forth (*or* the completion of the land-taxing?).

[53] The reference is to Easter. Note that in the following enumeration Christmas is not mentioned.

[54] *Cf.* ἀναπαύειν Philem. 7, 2 Cor. VII. 13.

[55] *Cf.* Athanasius *Festal Letters*, ed. Larsow 138.

He may benefit mankind. Wherefore, O bishop, give relief unto the poor and needy and visit them and set them free, especially at these three feasts. For the laws of the kings [56] teach us that we should submit ourselves unto God's loving-kindness and relieve all them that are in need, O bishop.

(§ 17). *h* None of the priests may depart from the bishop upon the fixed days, except they that guard *i* the holy vessels.

(§ 18). *k* The bishop shall prove the reader and the singers often, that they read not any books but the common, ca-
R f. 104*b* tholic books, [57] whence all *the people learneth of God's great work, which is His mercy. Be thou also zealous (?), O bishop, that thou be compassionate, even as God is.

(§ 19). *m* Have thou in the church a just measure, gauged above and below (?), that the poor suffer not hurt.

(§ 20). *o* And the priests shall be nourished from the church, lest they find wherewith to make excuse; for God shall judge them.

(§ 21). *p* The husbandmen of the church shall be more holy than other husbandmen, like men of God. Their hired-labourers shall be given their hire by one measure, nor shall their beasts of burden *q* be separated from the beasts of burden *r* of the hired-labourers. They shall not leave a beast untended, so that it stray and go about in strange pastures. [58] The hired-labourers shall perform the work of their husbandmen diligently and with their whole heart, as children.

h R. *Contents:* Of the gathering of the priests unto the bishop.
i M. set in order.
k R. *Contents:* That the bishop enquire concerning the affairs of the priests.
m R. *Contents:* That the church must needs have a (gauged) measure.
o R. *Contents:* Of the priests' victuals from the church.
p R. *Contents:* Of the honour of the husbandmen of the church above others.
q M. their goods. *r* M. the goods.

[56] I do not know to what this refers. [57] *Cf.* § 11.
[58] Exod. XXII. 4.

They shall not ill-treat their beasts-of-burden nor cry out upon them with hard words which go forth from their mouths; but the fear of God shall be in their hearts in all that they do. And it is shameful if a heathen (? Muslim) [59] or a Jew hear that the church hath two measures *t*.

(§ **22**). *u* None of the priests may concern himself with the matter of the land-tax. Nor may they use familiarity in the houses of the rich, but rather give themselves unto the service of the altar.

(§ **23**). *v* If a church possess not sufficient for the sustenance of them that serve the altar, then the bishop shall give them whereof they have need, that they may give themselves wholly unto the altar. But if the bishop give nought, *then shall one of the priests go unto a rich man Rf. 105*a* by reason of the needs of his house. And his sin falleth upon the bishop.

(§ **24**). *w* But no man shall suffer that any of the priests should do him service or minister unto him; for (then) is sin upon him; because upon him are the hand and the name. It is no right ordinance that a priest should serve a layman. But if he would that a blessing should rest upon him, like Micah, of whom it is told in the (book of) Judges, [60] which received the Levite, saying, 'Now I know that the Lord will do unto me good, seeing a Levite is become my priest;' or be it a deacon, let him go unto him, to enquire his need, in the measure of his poverty, and let him give unto him; yet not as unto one whom he humbleth, but rather

t M. that there be two measures in the church.

u R. *Contents:* That priests may not be husbandmen. (The author of this heading probably read يتذللوا 'may not demean themselves in the houses of the rich', *i. e.* may not become hired-labourers).

v R. *Contents:* Of a poor church.

w R. *Contents:* Concerning reverence and respect for the priests.

[59] *V.* note on § 11, also § 26.

[60] Jud. XVII. 13.

let him give unto him in secret, that a blessing may come upon him as upon Micah, which received the man of God. But the sin of this falleth upon the bishop.

(§ 25). *y* No presbyter shall speak a lying word nor speak with double speech; neither shall a presbyter be wroth toward any man. Let no presbyter join himself in the sacrament unto wizards or conjurers or soothsayers (*lit.* masters of hours); rather when any enter without reverence, let him set him apart with the catechumens. In short, let not the door-keepers forget them and leave them unheeded. And if they enter ignorantly, then shall the deacons that attend unto this matter set them apart. Should one (yet) enter, then falleth the sin upon the deacons, for that they have not well kept the door of the holy place. And the door-keepers shall keep the outer door, that they that enter in unto the church may have no community with the enemies of the church. Whoso saith that Meletius *b* hath a church, the same is accursed. For 'if they had been of us, they would have continued with us' [61] and *d* would not have set themR f. 105*b* selves against the Lord nor have separated them from *His church *e*. And how can there be two churches, while the apostle *g* Paul saith [62] that the church is one?

(§ 26). *h* [63] None of the children of the church shall go into the theatre or into places of assembly or any places of the heathen. If any shall venture to go there, he shall be separated and left without, till he do penance. If he be a priest, he shall be deposed and shall stand a full year without, fasting daily until even.

y R. *Contents:* That whereunto the presbyters shall give heed.

b Mv. the Meletians have.

d e M. and if they had not risen against the Lord, wherefore did they separate them from His church? *g* M. >.

h R. *Contents:* Of that which no child of the church may behold.

[61] 1 Joh. II. 19. [62] Col. I. 24, Eph. V. 23—32. [63] *Cf.* Appendix I*i*.

(§ 27). *l* [64] If the deacons smite one another at the altar or speak mocking words or play or (tell) evil, vain tales, they must stand a month without and for a week fast until even. They shall not speak unprofitable words, but rather the word of God.

(§ 28). *p* [65] The garments of the priests, wherein they celebrate, shall be white and washed. They shall be laid in the store-chambers of the sanctuary. At the hour of going to the altar they shall be found laid in the sanctuary, in the store-chamber, in charge of him that guardeth the vessels, even as the prophet Ezekiel hath ordained. [66]

(§ 29). *r* No deacon or whoso is counted of the priesthood shall drink wine unto drunkenness. They shall not drink in the holy places nor shall any priest drink wine by day, except a cup or two; and when they have drunken, they shall not go forth from the town, lest any have the likeness (σχῆμα) of Christ in contempt.

(§ 30). *t* [67] In the Paschal days may none of the priests drink wine at all, neither eat aught *whence blood hath R f. 106*a* come forth. What wine remaineth over from the altar at the Pascha shall be given unto the sick poor.

(§ 31). *w* [68] In the holy *x* Quadragesima shall none of the priests go to a bath, neither upon the two fast days, Wednesday and Friday. And if any be found to have gone thither, without cause of sickness or necessity, he shall be put forth.

l R. *Contents:* Of such deacons as smite one another at the altar.
p R. *Contents:* Of the garments of the priests wherein they celebrate the sacrament.
r R. *Contents:* Of whoso of the priests is drunken.
t R. *Contents:* Of him that drinketh wine in the Paschal days.
w R. *Contents:* Of him that goeth unto a bath. *x* M. > holy.

[64] *Cf.* Appendix I*g*.
[65] *Cf.* Appendix I*h*.
[66] Ezek. XLIV. 19.
[67] *Cf.* Appendix I*k*.
[68] *Cf.* Appendix I*j*.

(§ 32). *y* No priest shall speak in the *Ṭafîr*,[69] which is the place of the offering, neither sit there at all. Neither shall they divide anything there;[70]

(§ 33). *a* but they shall have a place apart from the people, wherein to divide the bread. The youngest among the priests shall divide it; no priest may divide it when a younger than he is there. Likewise the place where the priests eat shall be apart from the people.

(§ 34). *b* It is not permitted unto a priest to go out on account of the bread of offering and to stand at the oven; but as he serveth the people, so shall the subdeacon serve him. For the prophet *d* Ezekiel saith,[71] Whoso serveth, he shall be served'.

(§ 35). *e* The readers are not bound to the service of the subdeacons, but shall give themselves unto their books. And the reader shall be honoured, because that out of his mouth cometh the holy word.

Rf. 106*b* (§ 36). *g* *No priest shall carry forth the mysteries and go with them about the streets, except for a sick man, when the end and death's hour of need *h* draw nigh. And[72] when they carry the mysteries (without), they shall suffer none but the sick to partake. And they shall not do according to favour and give unto one beside the sick, but unto the sick alone. And if any constrain them that they should give

y R. *Contents:* Of him that talketh or sitteth at the holy altar.
a R. *Contents:* Of the place of dividing the bread.
b R. *Contents:* That the priest shall not stand at the oven. *d* M. >.
e R. *Contents:* Concerning the ministry of the readers, that none may trouble them therein.
g R. *Contents:* Concerning the holy mysteries, that they may not be carried without. *h* R. the need of death's hour.

[69] The word here employed is in Coptic ⲧⲁϧⲉⲓⲣ (*v.* Crum, *Coptic Ostraca* p. 18, no. 481, Borgian *Triadon*, ed. von Lemm, p. 168), Hebr. דְּבִיר. *Cf.* Vansleb, *Hist.* 288.

[70] The *εὐλογίαι* were divided: *cf.* Herzog-Hauck, *PRE*³. V. 594.

[71] Ez. XLIV. 11, 12?

[72] *Cf.* Appendix I*d*.

him of the mysteries, he shall be unto him as he that hid his lord's money in the earth, because that he honoured not the church. Let him go thither and not be sluggish, for there is no need.

(§ 37). *k* [13] No deacon shall speak while the cup is in his hand. No man at all shall speak when the cup is there present.

(§ 38). *l* No priest shall sell in the market.

(§ 39). *m* A deacon shall not draw nigh the altar when an older than he is there; but they shall always hold fans in their hands [14] while the body is divided, continuing the while in prayer. And when the division is ended, one shall always stay behind and fan with the ἐπωμίς wherewith he is clothed, from beginning to end of the offering (*anaphora*).

(§ 40). *n* Let no priest be troubled if any would that he should celebrate ere the people be assembled and the *hallelujah* is heard. For it is written, [15] 'The glory of the king *o* is in a great assembly'. Whoso cutteth off and scattereth the people of God because of man's pleasure, him shall God cut off. Wherefore, O priest, be not thou ashamed before men but rather possess thy soul until the people be assembled. For the evangelist Matthew saith, [16] 'When Jesus saw the multitudes, *He went up into the mountain to pray'; and Mark saith [17] that the whole city was gathered together at the door of the house and when the house was full, they uncovered the roof of the place where Jesus was and let the sick man down, that He should heal him. R f. 107*a*

k R. *Contents:* Of the deacons, that none may speak while he beareth the cup.

l R. *Contents:* Of a priest, that he may not sell in the market.

m R. *Contents:* Of a deacon, that he draw not nigh the altar when an older than he is there.

n R. *Contents:* Of the hour of the sacrament. *o* Mv. the Lord.

[13] *Cf.* Appendix I*g*.
[14] *Cf.* Can. Basil. 97 (*KRQ*. 275).
[15] Prov. XIV. 28.
[16] Mt. V. 1, XIV. 23.
[17] Mk. II. 2—5.

Wherefore let not a priest be troubled in his celebrating, but let him make an end thereof with quietness.

(§ 41). *s* No priest nor any *u* that is reckoned of the priesthood shall go unto them that use augury, neither unto magicians nor wizards nor sorcerers. If any be found to have gone (thither) and three witnesses testify against him, then shall he be cast forth and shall not receive of the mysteries three years, doing bitter penance the while for that he hath done. Thereafter he may return unto his rank (τάξις), according to the measure of his penance. [78]

(§ 42). *z* No priest shall have dealings with a woman that is not his (wife). And if one be found in adultery or fornication he shall do penance one year. If he do not penance, he shall be excluded.

(§ 43). *c* If a deacon's wife die, he shall be continent. If he be young and not able to live continently but marry, let him then stand without six months. But if of their lovingkindness *e* they bring him in, then shall he be as *f* one of the readers. [79]

(§ 44). *g* No priest shall suffer his wife to adorn herself with gold or silver or precious stones or with antimony or anklets or head-dresses or costly stuffs; for this guise [80] is not for the children of the church. For Peter, the head of the apostles, did abominate these adulterous doings [81] and Paul writeth of such as do these things, setting them apart before
Rf. 107*b* all men. [82] *How much more then we priests? For the priest's

s R. *Contents:* Of a priest that talketh with astrologers and others.
u M. nor believer that.
z R. *Contents:* Of him that is found in adultery.
c R. *Contents:* Of the deacon whose wife dieth.
e Mp. as a loved one. *f* M. be with the priests as.
g R. *Contents:* Of the ornaments of priests' wives.

[78] *V.* the fuller instructions in Can. Basil. 34, 35 (*KRQ.* 251 ff.)
[79] *V.* the severer discipline of Can. Basil. 42, 43.
[80] Σχῆμα. *Cf.* Can. Hippol. 17, Basil. 26.
[81] 1 Pet. III. 3. [82] 1 Tim. II. 9.

wife eateth of the bread of the altar; for this cause she must needs walk seemly. For it repented the patriarch Jacob because of his wives which decked themselves and their maid-servants. But he brought forth his wives' ornaments *n* and metal-work from *o* his house *o* and destroyed them and buried them beside the terebinth which is in Shechem, unto this day. [83] So also did Moses hate these things. [84] If therefore Peter so hated these ornaments *p* and Paul held them of no account and Moses despised them and Jacob sought them out and abhorred them and hid them in the dust, neither do thou set thyself against these men that are the heads of the church, thou who art unto them a beloved son *r*.

(§ 45). *s* No priest shall put away his wife without reason of adultery. [85] And if any shall put away his wife and dwell with another, above all if he hath gotten children by her, he shall be excluded.

(§ 46). *v* No priest shall be go-between in the putting asunder of a marriage. If any be found that hath done this, he shall be excluded until that marriage be brought again together. [86]

(§ 47). *y* No priest shall neglect the sick which are in the streets without making enquiry after them. [87] And if the sick man be poor, let him give him that he needeth. [88]

(§ 48). *z* No priest shall go into the virgins' convents,

n R. gold ornaments. *o* M. >.
p M. this order, arrangement.
r M. that thou be unto them a beloved son.
s R. *Contents:* Of whoso of the priests putteth away his wife.
v R. *Contents:* Of a priest that parteth a man from his wife.
y R. *Contents:* Of the priests' visiting of the sick.
z R. *Contents:* Of what priests are suffered to go into a virgins' convent.

[83] Gen. XXXV. 4. [84] Ex. XXXIII. 5, XXXV. 22.
[85] Mt. XIX. 9.
[86] *V.* the very similar ordinance in Can. Basil. 71.
[87] Lu. X. 31.
[88] Lu. X. 35. *Cf.* Can. Hippol. 24, 25.

R f. 108*a* except he be an old man and his *wife yet alive. If the presbyter be young and he fast daily while he is in God's service, so shall continence help him more than weapons,[89] that he be not for any soul a stumbling block.

(§ 49).*b* And as for the priests' trades, they shall not follow any trade wherein is theft or whereby they have not leisure at the time of the sacrament. If a trade[89a] hinder a priest at the time of the sacrament and forbid *c* him to go into church upon the Sabbath and Sunday, so that he come after that the psalm is read, there shall no bread of the (divided) portions be given him; but he shall eat and nothing more. Be they standing at the sanctuary[90] ere he come, he shall not go with them unto the place of eating. So likewise *d* (shall it be) on the two fasts of Wednesday and Friday. Those that be in the town must come every day to church.

(§ 50).*f* If a priest come before the lesson and he be but seen and thereafter goeth forth to his work until the time of the offering come, the same shall not be given a portion; yet shall he be present at the eating. But if the necessity of his trade hinder his presence, *h* he shall receive a portion, but shall tell the priest ere he depart. None shall take upon him this name, that is the priesthood, and despise it, but rather he shall perform his service even as all the Levites.

(§ 51).*l* Let none say, 'I desire nought of the altar nor have I leisure for the ministry'; for thus it may not be. For the Saviour will say unto him, 'Either thou doest my law or thou goest forth from my city'. If thou have no need

b R. *Contents:* Of the trades that befit the priests.
c Mv. or if a trade forbid. *d* R. >.
f R. *Contents:* Of a priest that is present in the church but goeth forth and returneth again. *h* R. cause him to be absent.
l R. *Contents:* Of a priest which saith that he hath no need of the altar.

[89] Eph. VI. 14 ff., Lu. XXII. 38, 40.
[89a] Mistaking *onoeiepe*, a husbandman, for *oneiope*, a trade.
[90] Ar. *haikal* (*cf.* p. 42, note 9).

to eat of the bread of the holy place, *neither doth any R f. 108*b*
compel thee to take (thereof); rather thou receivest (therewith) the more grace, as it is said, [91] 'Freely have I preached the Gospel *m* unto you'. Thou hast leave to eat and to drink [92] because that they that are busied about the altar receive with the altar a share. [93] But if thou say, 'I take not (of it) neither do I *o* serve', think then upon that which He did unto him that had ten pounds and unto him that had one pound and hid it in the earth and wrought not therewith, and how they took it from him and gave it unto him that had the ten pounds. [94]

(§ 52). *r* If in one of the clergy (κλῆρος) there be the spirit of God, the same is the more beloved because of the Holy Ghost which is upon him. If he be of small account in the priesthood, *s* he must needs be raised to a high rank, be it that of deacon or priest or bishop. Let him not be hindered, by reason of the Holy Ghost that is in him, nor held of small account in the priesthood, but rather let the working of the Holy Ghost which is in him be heeded and let him be set in high place. And if he be a believer and hath pleased God, let none be set over him while he is present.

(§ 53). *v* There shall no accusation be received against any man that is reckoned of the priesthood, from the bishop unto the doorkeeper, except it be with three witnesses. [95]

(§ 54). *y* [96] If one of the bishop's children be found in mortal sin, the bishop shall be put forth, because that he hath not trained up his children aright. He that hath not

m M. + of God.
o R. and I do not.
r R. *Contents:* Of one of the clergy (κλῆρος) in whom the grace of the Holy Ghost appeareth.
s M. in the church.
v R. *Contents*: Of the accusation which befalleth priests.
y R. *Contents:* Of one of the bishop's children that sinneth.

[91] Mt. X. 8. [92] 1 Cor. IX. 4. [93] *Ib.* 13. [94] Lu. XIX. 24.
[95] *Cf.* 1 Tim. V. 19, Can. Apost. 75 (74), Can. Antioch. 14.
[96] *Cf.* Appendix I*i*.

power over his own children, how shall he take thought for God's church? But if he turn again and train up his child as is fitting, he shall again come in.

(§ 55). *a* A priest that measureth with two measures, a small and a great, shall be put forth until he do penance.

(§ 56). Be there orphans which have no (kins-)men, then shall the priest that is their neighbour look upon them as a father. And when he bringeth them in unto his dwelling, he shall give good heed that he suffer not aught of what belongeth unto them to become his. And if they be poor, he shall teach them a craft. And when they be grown and would stay under his authority, he shall not put them from him.

R f. 109*a* *(§ 57). *d* In the week of the holy Pascha all the priests shall sleep in the church. They shall gather all of them together on Friday, at the third hour; for this is the hour wherein they did set about the crucifixion of our Saviour. If any be not present, he shall suffer reproof. And if he be an husbandman in the field, he shall not delay until the sixth hour. The deacons shall separate themselves into two parts among the people, helping one another, giving heed unto quietness among the people at the doors. Weeping children and *k* such as talk among the people, who remain deliberately without instruction, or him that behaveth himself unseemly shall they put forth. The doorkeepers shall keep watch at the outer doors and shall not suffer any of the scoffers nor any they have put forth to enter ere they be bidden. Likewise the deacons shall stand at the second door. In *l* case there be a press at the outer door, then shall they

a §§ 55 and 56 are wanting in R.
d R. *Contents:* Of the week of the holy Pascha.
k M. or.
l Mv. door, lest there be a press at the outer door. They shall help *etc.*

help the doorkeepers *a*; or if the deacons have need of the doorkeepers to help them in keeping of order among the people, then shall these help them. All this let them do that the word of God may be glorified and the people hear in quietness and that silence be in the whole church, until they finish the word of God with the blessing. But if any of them talk with a loud voice, the blame falleth upon the presbyter, for that the deacons have not trained the people. During the Pascha the priests shall fast two days together. But the readers shall eat every day, nor shall they do aught save what all the people do in their eating, as it is said, [97] 'Eat ye the bread in affliction', that is to say, bread wherein no sweetness and herbs wherein no sweetness is.

(§ 58). *q* The readers shall understand what they say and them that would learn shall they instruct and teach * without grudging, [97a] but rather the more with gladness, because that those do ask what is good. R f. 109*b*

(§ 59). *u* The singers shall sing nought but the book of Psalms and shall likewise teach others without grudging to sing, that God may make His dwelling in the whole people, from the head to the foot.

(§ 60). *w* No priest shall tarry behind from the eighth hour of the day onward, and they shall be gathered together, until the time of the appearing of the stars in heaven *x*. They shall read ere they let the people depart, they praying and hearing the lessons, that they may be worthy of [98] the Pascha in joy and gladness. And as for those things *z* which

a The text here transcribes the Coptic *emnout* (as in Tuki's *Euchologion* I 366), explaining it by the corresponding Arabic word.

q R. *Contents:* Of the readers, that they give heed unto that which they read.

u R. *Contents:* Of the singers and that which they sing.

w R. *Contents:* Of the afternoon prayer on the Friday of the Pascha.

x M. stars at evening. *z* R. as for the Pascha and the things.

[97] Deut. XVI. 3. [97a] *Cf.* Sap. VII. 13.

[98] Mistaking *pša* 'festival' for *mpša* 'worthy'. [W.E.C.]

they do at the Pascha, they shall eat and drink in wisdom, without drunkenness.

(§ **61**). *b* The steward [99] of the church shall do nought without the bishop and likewise the bishop shall do nought without the steward. The steward shall be a chosen man and a God-fearing, in no matter of charity turning his face from any man, be he that asketh poor or rich, except it be one with stealthy eye, that would take the vessels of the church. And if it befall that one, having been rich, have need of something and is in want, he must have charity also with him; for he also is a son of the church. And all things shall be under the steward: the fruit and the seed-corn and the grain that belong unto the church. He shall be a father to the orphans and widow and shall take counsel with the bishop of all that is pleasing unto God, both being wholly of one heart one with another. For the apostle Peter saith [1], 'But finally, that ye be all of one heart'. Do*f* nought without the*g* bishop, from *an *ardeb* upwards; but from an *ardeb* downwards. Upon the poor and needy he shall set a mark, and such as are marked he shall bring unto the bishop. And if the bishop bid that ten *ardebs* or more or less be given them, he shall give to each of them according to the writing and shall not add aught thereto. And as for small matters, [2] if any ask of the steward half an *ardeb*, he hath authority to give it him, even unto five *waibahs*. [3] All alms-

R f. 110*a*

b R. *Contents:* Of that whereof the steward of the church must take heed.
f Mb. They shall do. *g* R. a bishop.

[99] Οἰκονόμος. *Cf.* Conc. Chalc. 26, Nic. II. 2, Can. Hippol. 25, Nic. can. arab. 63 (Harduin, I. 474, 494).

[1] 1 Pet. III. 8.

[2] Perhaps mistaking *šōm* 'summer' for *šēm* 'small'. [W. E. C.]

[3] The *ardeb* contains 6 *waibahs*, (Wilcken, *Ostraka*, I. 751). In Cairo today the *ardeb* has 183 litres, that of Alexandria has 271, that of Rosetta 290; while that of Massaua has only 10·5 lit. and that of Gondar 4·4 (Brockhaus, *Konversationslexicon*, *s. v.* Ardeb). F. Hultsch (*Metrologie*[2], 623) estimates the Ptolemaic *artaba* at 39·4 lit.; Wilcken (*Ostraka* I. 751) at 23·62.

giving is in the power of the bishop, but for small matters, he it is giveth them (*i. e.* to the poor). All reckonings concerning the goods of the church are (the affair) of them both *k*. If he be found to have set aside aught for himself in his stewardship and he saith, 'It is mine', they shall set up against him witnesses which knew him and his state before (he had) the stewardship, and so shall *l* they take the stewardship from him *l*. Whether it be vineyards or fields, they shall take them from him and shall expel him from the stewardship. Let him think upon that which befell Ananias and Sapphira his wife, when they stole of the price of their field which was theirs.[4] If any one be faithful in little, unto him shall much be entrusted in the world to come.[5] 'But if he eat and drink and be drunken and forget the poor and smite his fellow-servants, the lord of that servant shall come, in a day which he knoweth not and in an hour whereof he is not aware, and shall cut him asunder and destroy him and shall appoint his portion with the unbelievers'.[6] The steward shall know all the consecrated vessels of the church and shall *a* make a visitation thereof each year[7].

(§ **62**). *o* And all the headmen[8] shall be appointed for the church at the Pascha. And this is the law (*νόμος*) of the lesser headman: all the consecrated vessels shall be with him and the reckoning thereof shall be in the great church. All the consecrated vessels that have been vowed shall be given unto him, whether it be a vessel of gold * or silver R f. 110*b* or bronze; and he shall tell the bishop concerning them at the Paschal feast, that he may write them down.

k R. both >. *l* M. >.

o R. *Contents:* Of the church vessels and of him with whom they are.

[4] Ac. V. 1—11. [5] *Cf.* Mt. XXV. 21, Lu. XVI. 10. [6] Lu. XII. 45 ff.

[7] On the *οἰκονόμος μέγας*, the principal administrative and financial official of the Pachomian monasteries, *v.* Grützmacher, *Pachomius* 132 ff.

[8] Copt. 'steward'.

(§ 63). *w* All the first-fruits of corn, wine and beasts of burden shall be given unto the priests of the church, and there shall be taken of it a choice offering into the sanctuary [9]; and what remaineth the servants of the Lord shall eat. [10]

(§ 64). *a* An offering that remaineth over from yesterday they shall not offer, neither that which hath been divided in pieces in any church, but bread warm, fresh and whole *b*. [11]

(§ 65). *c* If the goods which belong unto the church suffice for the offering and for that whereof the priests have need for their sustenance and for the oil of the lighted lamps, so shall they in no wise murmur against the bishop. But if there be nought in the church that may suffice for the offering and the sustenance of the priests, then shall the bishop give them that whereof they have need, (so) doing the will of God. Unto the poor shall he give alms. A church shall he not neglect nor suffer it to fall in ruin beyond another; but there shall be for all of them one ordinance and one ordinance for the priests. And all that they have over and above shall be given to the poor. This is the manner (of acting) which Christ, the head of the church, hath laid down, and the Apostles that *f* are the fathers of us priests. For He saith in the Gospel of Matthew, [12] 'Buy what is needful for the feast', and that they should give unto the poor. Give

w R. *Contents:* Of all the firstfruits that are given to the priests.

a R. *Contents:* Of not making offering of the offering of yesterday.

b M. > whole. *Cf.* also § 64 (R f. 110*b*).

c R. *Contents:* Of the church's goods; that if it be possible the offerings and the victuals of the priests shall be provided therefrom.

f R. and those that.

[9] *Haikal. Cf.* Vansleb 55 ff. Gr. βῆμα, ἅγιον, ἄδυτον, ἱερατεῖον; lat. *sacrarium*, *sanctuarium*, *chorus*. But Copt. here θυσιαστήριον. [10] *Cf.* Can. Hippol. 36.

[11] *Cf. Göttinger Nachr.*, phil.-hist. Kl., 1902, 670 (1). The bread was to be hot, according to 1 Sam. XXI. 6.

[12] Rather Joh. XIII. 29.

first unto the Lord and His disciples; thereafter to the poor among the people.

(§ 66). *h* The bishop shall eat often with the priests in the church, that he may see their behaviour, whether they do eat in quietness and in the fear of God. And he shall stand there and serve them; and if they be *weak, he shall R f. 111*a* wash their feet with his own hands. And if he be not able to do this, he shall cause the archpriest or him that is after him to wash their feet. Suffer not the commandment of the Saviour [13] to depart from you, for for all this shall ye be answerable, that they likewise may see the lowliness of the Saviour in you. The bishop shall not fail in all this thrice a year: at the Paschal feast and at the feast of Pentecost and at the feast of Baptism on the eleventh of (the month) *Tûbah*. And there shall not be present in their assembly any unbelieving priest nor any stranger from another people, save a priest only.

(§ 67). *n* None among them shall talk while they eat, nor shall they, while they eat, raise their faces one toward another. And if the bishop speak God's word *q*, they shall all give heed. [14]

(§ 68). *s* All priests that are in the villages of the district of the city [15] shall gather themselves unto the bishop upon one day, thrice a year, [16] and he shall read unto them these ordinances and these commandments and they for their part shall write them and shall lay them up in every city and in every village; that the compassion of the saints may rest

h R. *Contents*: Of the bishop's eating with the priests.
n R. *Contents:* Of such as talk at the time of eating. *q* M. > God's word.
s R. *Contents:* Of the assembling of the village priests unto their bishop.

[13] Joh. XIII. 14. [14] *Cf.* Can. Hippol. 34.
[15] *I. e.* the Egyptian nome (νομός).
[16] On the other hand, metropolitan, in contrast to diocesan, synods were to meet twice a year (Can. Nic. 5, Antioch. 20, Apostol. 38).

upon them,[17] even as it rested upon Philemon, the disciple of Paul the Apostle *t*, as it is written,[18] 'Thy saints rejoice because of David, thy servant'; so likewise let them say, 'Lo, the priests, the sons of the church, do walk throughout according to God's pleasure'.

(§ 69). *v* If a priest be an husbandman, when he maketh an end of reaping the corn and the barley in his field, he shall not reap all of it but shall leave behind him a portion planted (with corn) according to his means, that it may
R f. 111*b* be *for a portion for the gleaners that pluck it with their hands. Nor shall he return to gather up that which falleth of his harvesting. And if a sheaf[19] pass unseen, he shall not return to take it; it shall be for the poor and the strangers, that the blessing of the Lord may be upon him,[20] because that he hath done His will, when he gathered into his graneries and filled them. And he shall bring all the first-fruits of his field into the house of the Lord.

(§ 70). *f* If one be rich and a priest, whether presbyter or deacon, first of all he shall observe the service of the altar according to all these commandments and these ordinances, and the Holy Spirit[21] shall he not despise. And if so be that he have not need of the holy place, that he should eat from the church, yet shall he consider this in his heart saying, 'If I eat not of the alms of the holy place, yet belongeth what else is mine unto God; for it is written,[22] 'The earth is the Lord's and the fullness thereof'. Humble shall he be in all things, according to the will of God,

t M. > the Apostle. *v* R. *Contents:* Of a presbyter that is an husbandman. *f* R. *Contents:* Of whoso of the priests is rich and of the charity that he must do.

[17] Philem. 7. [18] Ps. CXXXII. 9, 10.
[19] Δράγμα, Deut. XXIV. 19. [20] *Loc. cit.*
[21] Mistaking *pma* 'the place' for *pna* (πνεῦμα) 'spirit'. [W. E. C.]
[22] Ps. XXIV. 1, 1 Cor. X. 26.

seeking to be accepted [23] of God at his great judgment, like a poor man casting an *ardeb* of his corn upon the threshing-floor of a great and rich man. But this rich man is very compassionate and shareth with the poor all his threshing-floors. In this wise doth Christ ask small things, that He may in return therefor give great. Whoso giveth his goods according to the will of God, him shall God set in authority in heaven over ten cities [24]; instead of this one place [25] which the rich of His world hath, he inheriteth what is God's *n*, according to His will. A priest that hath great riches in this world and seeth that his brother hath need, shall take pity on him, that it may in truth appear that the love of God is firmly established in him and that they all may know that he is compassionate, and that not with the tongue only but in deed and truth. And when he gathereth in his vine
* he shall bring in the first-fruits of his wine-press unto the R f. 112*a*
house of the Lord his God, ere he taste thereof, he and his wife and his children and his house [26]. And when he gathereth in, he shall not gather in of all the vine, [27] to cast it into the wine-press, but shall leave a few *p* clusters hanging on the vine, on behalf of the poor and the strangers and the wanderer that hath gone forth [28] and the orphan and the widow that is akin unto him; that they may gather the grapes with their hands and that mercy be reckoned unto thee with the Lord *q*. Because thou hast caused the poor to take their fill with eyes and soul of the fruits of thy vine, blessing shall come upon thee and thy children and thy cattle. They shall be born unto thee and shall increase

n M. inheriteth with God.
p M. + of the. *q* R. that the Lord may set mercy to thy account.

[23] *Cf.* Lu. XVI. 8, 9. [24] *Ib.* XIX. 17.
[25] Mistaking *mnā* for *ma* 'place'. [W. E. C.]
[26] *Cf.* Lev. XXIII. 14. [27] Deut. XXIV. 21. [28] Translation of προσήλυτος.

and multiply, because that the poor hath eaten of thy labour *r*. Turn not behind thee [29] and glean not that which remaineth of thy vine; and the grapes which thou seest and observest hanging and left over by the gleaners cut thou them not, but rather leave them for the poor and the widows. So shall blessing come upon the whole vine and thy wine-press shall be filled with wine and it shall not spoil nor become sour neither shall any stink of all that thou drawest from thy wine-press; for the blessing of God resteth upon it and it shall not spoil. For all they that are evil toward the poor and give not place to live unto the needy but with evil eye covet their possessions, of these shall the corn be eaten of worms, because that they have not given unto the poor and hungry; of these shall the wine be turned to vinegar, because the ordinance of God is not with them, as (it was with) him whose land was fertile and who had gathered his corn into his barns. [30] Since he said not, 'I will give of my goods unto the poor', but said rather, 'I will eat and drink and take my pleasure', because of his iniquity God cursed him and what was his, saying unto him, [31] 'O fool, this night shall thy soul be taken from thee and that which thou hast prepared shall others take'. And thou, O priest, all this dost
R f. 112*b* thou know; keep thyself therefore * from the evil eye [32] and open thy hand to the poor, that unto thee God may open the treasure of good things in heaven. For if thou give it for a benefit unto the orphan and widow, thou shalt receive for it *y* many times again. This have I said unto thee, O priest, yet not as though these commandments bind not the laity likewise; but for them also are they binding. But if so be that the layman *b* be in ignorance of the commandments, and he see thee to know them and to be unto him

r Mv. thy prosperity. *y* R. from them. *b* *Lit.* this layman.

[29] Deut. XXIV. 21. [30] Lu. XII. 19. [31] *Ib.* 20. [32] Mat. XX. 15.

a witness for them, so shalt thou be for him as a scripture of God, wherein men read the ordinances of life, and thy conduct shall be for an admonition unto them, whereby all are admonished unto good works, that good works may in silence be shown and thou be preached [33] unto others.

(§ 71). *c* If any one of the sons *d* of the priests be found to study books of magic, he shall be estranged from the church of Christ and his father shall be put forth, until he deliver his son unto the powers without; that every one may know that he hath no part with his son in his sin.

(§ 72). *g* [34] This is the penance of the magician, if penance he will do. First he shall burn all his books and remain three years fasting daily until even, in the sight of trustworthy people who may bear witness of him that he hath fulfilled the fast zealously. Thereafter shall he be given of the mysteries, if the manner of his penance become greater, so that all are well inclined toward him; so hath he done penance.

(§ 73). *h* [34] Fortune-tellers *b* or conjurers or enchanters, when they do penance, shall fast a year ere they receive of the holy *k* mysteries.

* (§ 74). *l* An adultress, [35] when she doth penance, shall R f. 113*a* shear off her hair and shall be arrayed in mourning garments and fast forty days and thereafter shall receive of the mysteries. But if she be found in adultery a second time,

c R. *Contents:* Of children of the priests that are found reading in magic (books). *d* R. > of the sons. *g* R. *Contents*: Of the penance of the magician.
h R. *Contents:* Of such as talk of hours and concerning conjurers and others.
b *Lit.* Men of hours. *k* M. >.
l R. *Contents:* Of the penance of an adultress when she doeth penance.

[33] Correct Ar. to وتبشر, to accord with Copt., though 'they be preached' might seem more consistent. [34] *Cf.* Appendix I *b*.
[35] *V.* the very similar rules Can. Basil. 15; also in Ambrose, *De lapsu virginis consecratae*, c. 8: amputentur crines, qui per vanam gloriam occasionem luxuriae praestiterunt.

she shall be put forth, as at first, and shall not receive of the holy mysteries.

(§ 75). *o* If it be found that the son of a priest hath gone to the theatre, the priest shall be put forth a week, because that he hath not trained up his son aright. For Eli the priest, and he a holy man, when but little blameworthy was found in him, because that he had not rightly taught his sons according to God's will, was not saved from destruction but died, he and they, in the one day and were destroyed with a miserable death. [36]

(§ 76). *r* [37] None that despiseth the altar shall die a happy death. I beseech you therefore, my brethren, that ye keep the ordinances of the holy place; for to draw nigh unto the holy place is exceeding fearful. It is written, [38] 'Our God is a consuming fire'. But our God is not like unto the fire of this world, my beloved, but even this hath the Holy Ghost taught us, that he is like a fire whereon a worm is laid; it cannot but be burned. So also are the sinners which would cleave unto God, yet remain still in their sins; they shall be destroyed even as the worm which the flame devoureth.

(§ 77). *v* [37] Wherefore fear the altar and honour it, that
Rf. 113*b* it be not approached with small reverence,* but in purity and fear. For the altar is a spirit and not animal, [39] as I have formerly told you; [40] and every soul which draweth nigh it while yet in impurity shall pray for purity: this is their purity.

(§ 78). *z* And concerning the holy mysteries, the body of Christ and His blood, they shall not let aught thereof remain

o R. *Contents:* Of them of the priests' children that are found in the theatre.
r R. *Contents:* Of such as despise the holy altar.
v R. *Contents:* Of the honour of the sanctuary *(haikal)* and its beauty and its respect.
z R. *Contents:* Of the holy mysteries.

[36] 1 Sam. IV. 18. [37] *Cf.* Appendix I*f*. [38] Hebr. XII. 29, Deut. IV. 24, IX. 3.
[39] Πνεῦμα and not ψυχικός. [40] *V.* R. fol. 99*a*.

over from evening to the morning, but shall do with it whatsoever they will. The holy altar having been prepared and so long as the holy mysteries are thereon, ere he hath raised it up,[41] the readers shall not be silent before it, but shall sing in the word of God or shall repeat of the Psalms; for it is written,[42] 'I have set watchers upon the walls of Jerusalem, night and day, which are not silent at any time from putting the Lord in remembrance'. And because it is His body and blood, so shall they not leave praising Him, until the time when the place is cleansed.

(§ 79).*g* Wherefore he shall be burned with unquenchable fire.[43] For albeit the door is there, so that (a man) may enter freely into the yard, yet hath it befallen that one hath climbed over the wall like a thief. So is it with him whose wife dieth and who committeth fornication secretly. Better far were it for him that he humble himself before all men and make known his weakness and that he perish not like a hypocrite.

(§ 80). *l*[44] As for the sick which are in the holy place, if they have wherewithal to live, they shall not be a burden upon the church. But if they be poor, the steward of the church shall care for them[45] which sleep therein like his children; he shall watch over them as it were the vessels of the church, knowing that God shall enquire of him concerning them more than concerning the holy vessels; for they are His image and likeness,[46] and for their sake

g R. *Contents:* Of him whose wife dieth and who committeth fornication secretly.

l R. *Contents:* Of the sick which are in the church.

[41] *ἀναφέρειν.* [42] Is. LXII. 6.

[43] Here we have, apparently, a collection of additional clauses: the first belonging to the end of § 76, the following to the end of § 43.

[44] §§ 80, 81 seem to belong to § 62.

[45] *Cf.* Can. Hippol. 25 (*KRQ.* 216). Hippolytus would appear to be the later. [46] Gen. I. 27.

He became man, that He might save and deliver them, especially when they dwell with Him in His house that He may
Rf. 114*a* heal them. Likewise unto others also,* when they need cure and sustenance, shall he give in compassion, rejoicing at their healing. And thou knowest, O steward, that mankind are His beloved; do good therefore unto them, according as thou canst, and especially unto the sick

(§ **81**). *no* and strangers. If thou have not aught that they need for their sustenance, go unto the bishop or to the chief steward [47] and they shall give thee for them that whereof thou hast need. For the glory of the city is the church and the church doeth all these things. Her name hath filled the whole earth [48], yea and the heaven, because she hath walked according to the pleasure of Christ *s*, her bridegroom, who spared not His own soul, but gave it for His sheep. [49]

(§ **82**). *uv* Whatso remaineth over for the bishop of the first-fruits and the tithes in the church, beyond the portions of the priests and the sick, he shall take the remainder every year and give it unto the poor, that nought of that which he hath over may remain with him. For God saith, [50] 'Give to him that asketh thee'.

(§ **83**). *wx* Not the laity alone doth it behove to give tithes, but the priests also must give tithes, from the bishop to the door-keeper. For He saith in Nahum the prophet, [51] 'O Judah, keep thy feasts and thy months'. And David the prophet

no M. >. R. *Contents:* Of the welcoming of strangers.

s M. her bridegroom, Christ.

uv M. §. 81. R. *Contents:* That what remaineth over to the bishop, that shall he give unto the poor.

wx M. §. 82. R. *Contents:* Of such as give tithes and first-fruits among the priests and the laity.

[47] *V.* §. 61 end, note 7.
[48] Rom. X. 18.
[49] Joh. X. 11.
[50] Mt. V. 42.
[51] Nah. I. 15 (II. 1).

saith also,[52] 'Ask diligently*y* of the Lord your God. O all that ask of Him, let them bring Him offerings'*z*, that is to say, the servants of the holy altar.

(§ 84). *ab* The Lord hath need of no man, but He would that we should seek Him. He is bound to nought, yet bindeth He himself to us. What then shall we do with that which we have, if we make not God a sharer in what we have? And if there be* one poor like Elias'[53] widow or sick like R f. 114*b* the lame man which received alms,[54] he shall be held as one that maketh offering for himself unto God. And be that which he offereth small, yet shall it be a remembrance of himself. For not he only is remembered that giveth gold to the sanctuary, but he that giveth an earthen cup or bread or a little wine or a water-vessel or that filleth the water tank as a gift;[55] the same shall God remember as him that giveth according to his means much riches.

(§ 85). *hi* For if the son of a rich man hath died and if his father give on his account much riches, or again if he make unto the Lord's house*k* many vows for the salvation of the soul of his son, verily God shall accept them of him and shall save him from his sins, by reason of his compassion toward the poor. For Solomon saith,[56] 'The ransom of a man's soul is through his riches'.

(§ 86). *mn* Likewise Reuben, after that he had been cast out from Jacob's his father's blessing, because of the great sin that he had committed when he lay with his father's

y M. > diligently. *z* M. and bring Him offerings.
ab M. §. 83. R. *Contents:* That almsgiving is incumbent upon every man.
hi M. §. 84. R. *Contents:* Of the alms and offerings for him that is dead.
k M. to the house to the Lord.
mn M. §. 85. R. *Contents:* Of the offerings for the dead according to a testimony from the Old (Testament).

[52] ? Ps. CV. 4.
[53] 1 Kings XVII. 10.
[54] Ac. III. 2.
[55] Mt. X. 42.
[56] Prov. XIII. 8.

concubine,[57] we have found that after his death Moses did save his soul and raise it up from destruction, saying,[58] 'Let Reuben live and not die.' (These words,) 'Let him live and not die' were spoken concerning Reuben because that he, when he died, because of his father's curse was not received into the light neither into the darkness. Neither did God receive him because of his father's curse nor could Satan receive him because of his holy descent; for he was the chief of the twelve tribes of Israel. But God set him under the judgment of the judge that was to come, which is Moses. For when Moses arose, through God became he chief, like as He gave unto Peter to be the chief of the church. And as unto him it was said,[59] 'Whatsoever thou hast
R f. 115a bound* on earth shall be bound in heaven and whatsoever thou hast loosed on earth shall be loosed in heaven'; so also did Moses, when he loosed the curse *p* that was on Reuben, whereof there was no forgiveness, because that the latter law was not yet given. And for this did Moses appoint the law, saying,[60] 'Whoso lieth with his father's wife shall die the death.' These things have we said (for a testimony) that the living hath power to save them *s* that are dead from their sins *s*, as Paul the apostle *t* saith,[61] 'If the dead are not raised, wherefore are ye baptized for them?' If they were baptized for the dead for the salvation of their bodies, let them give also because of them, for the salvation of their souls. But haply one will say, 'I am poor. If the rich be able to give on behalf of his son, let him save his soul; but I, being poor, am not able to do this'. But unto him I say, If the news of death had not saddened the heart

p M. because of the curse.
t M. > the apostle.
ss M. the sins of the dead.

57 Gen. XLIX. 4.
58 Deut. XXXIII. 6.
59 Mt. XVI. 19.
60 Lev. XX. 11.
61 I Cor. XV. 29.

of this rich man which did this, why divided he his riches for his son's sake that was dead? For the death of his son that was dear unto him, was for him as a wise teacher, that he should learn the will of God; and now he gave unto the poor, (whereas) while his son was alive he learned it not, neither gave he thus. Wherefore these things are not thus needful to salvation; for salvation lay not in the multitude of possessions, but in the pious thoughts which he had concerning his son. And thou, if thou art poor and wouldest save the soul of (one) that is dead, have thyself thus pious thoughts and thou shalt save thy soul and the soul of the dead. For forgiveness lieth not in the multitude of riches but rather it is in good deeds. Thou art not able to give unto the poor, but thou art able to be a man of God in the church. For many do minister at the graves of their children in ignorance. If thou be not able to *e* nourish the poor, yet canst thou *e* observe the church's sacraments and make petition for thyself and thy son.* If thou lovest him, do this; R f. 115*b* for the rich man gave all this for his son because he loved him. So do thou offer unto God thy petition for thy son; for in truth thou canst save his soul alive. For God desireth *i* that thou shouldst be wise more than vessels of gold and silver. If it be but an earthen vessel which thou, according to thy power, dost give, or *l* even by promise alone *l*, so shalt thou gain thy soul by the promise which thou hast given, according to thy power, and shalt gain the soul which thou lovest. For God looketh upon the nature (of man) and looketh not upon the multitude of possessions. For the Lord Almighty[62] saith,[63] 'The gold is mine and the silver is mine'. Wherefore Moses bade[64] the levitical priests that they also

e R. > (*homoeoteleuton*). *i* M. + of thee.
l M. >.

[62] Παντοκράτωρ. [63] Hag. II. 8.
[64] Num. XVIII. 26. This passage follows upon §. 83.

should give the first-fruits and the tithes of the first-fruits *o* and tithes which they had taken of the people; and that they should give them as a redemption for their souls, as He said unto Aaron, [65] 'Give first thy gift and offer the offering *p* for thyself and for them of thy household and afterward offer an offering for the people for their sins'. For God gave priests unto the people, that they should forgive men's sins *s*. Yet are they likewise men, clothed with flesh, and they must needs bring offerings for their sins. For he saith in Isaiah the prophet, [66] 'If ye have made offering for your sins, your souls shall see great length of life, in the age whereof is no end'. But Paul saith, [67] 'There remaineth no more sacrifice for *x* sins', (whereby) he meaneth the great sins which *x* are deserving of death, such as those who oppress the poor and compel them to pay that they have not.

(§ 87). *z* Those that oppress the poor and compel them to pay that they have not and that afterward say, 'We will give clothing unto the poor which be naked, that God may forgive us', and those that, having but ceased from despoiling the bodies of many poor, (then) say, 'We will build churches
R f. 116*a* and will give offerings'; *yet is that which they give and offer found (to be) from the goods of the poor; such have no offering for their sins. [68] Rather God would that the goods of the poor should be given unto them, more than that they should be given unto the churches or that there should be built many altars. God seeketh occasion of us that we may be saved and hath not need of offerings. For David saith, in the *Paralipomena* of the Kings, [69] 'Give I

o M. and the tithes of the tithes which.
p R. >.
s M. the sins of the penitent.
x R. for the great sins which are.
z R. *Contents:* Of them that oppress the poor.

[65] Lev. IX. 7, XVI. 6, 11, 15.
[66] Is. LIII. 10.
[67] Hebr. X. 26.
[68] Hebr. X. 26.
[69] 1 Chron. XXIX. 14.

not unto Thee of Thine own? Of a truth all things which are are His'. Wherefore He would not that any one of all *d* His creatures should perish.

(§ 88). *e* And thou, O priest, hast received the office of the Son of God upon earth. [70] Have a care therefore whose sins thou retainest [71] and whose thou dost forgive; for thou bringest their offerings before God. If they know not that they are praying to God, why give they them unto thee? But God hath set thee as mediator between Him and men. Fear therefore, lest the Lord bring upon thee His wrath like Gehazi, which went forth from before the face of Elisha, as he cursed him, white of skin; for he had taken of the presents that were brought in God's name. Wherefore he was slain and all his seed with him. [72]

(§ 89). *m* But thou, O steward, that receivest all such offerings as are over and above from all the churches, conceal thou nought from the bishop; neither shall the bishop set aught aside for himself. But the treasure-houses of the Lord shall be under the steward and the seals under the bishop. For thus shall it be with the treasury of the house of the Lord; and it shall be under the seal of the bishop and the arch-priest and the steward, that the steward open not the door *p* without the bishop nor the bishop without the steward, the arch-priest also being present.* And the treasuries of R f. 116*b* the house of the Lord ye must needs keep filled, because of the scarcity that may befall the whole city and its district or any other scarcity whatsoever. And the church and they that distribute alms shall suffice for the provision (of food).

d R. >.
e R. *Contents:* Of them of whom the priest receiveth offerings.
m R. *Contents:* That the words are joined together in the two chapters.
p R. >.

[70] *Cf.* Joh. XX. 21, Mat. IX. 6.
[71] Joh. XX. 23.
[72] 2 Kings V. 27.

For this did Jehoiada, the wise priest, the chief-priest of Israel.[13] In the days of king Joash he took the ark of the Lord as it were a chest and bored its lid through and sealed it with the king's seal and set it in the temple[14] and therein he laid the things vowed, until it was filled. And when it was full they opened it together and the gold which they found they gave to the carpenters and the builders for the building of the house of God. And this is the thing that befell in those times. And in the time of Hezekiah, the righteous king, and of Isaiah, the prophet, they took all the gold which they found in the treasuries of the house of the Lord and sent it as a present unto the king of Mosul, lest he should come upon them and root them out.[15] And (thus) did they make *t* a roof *t* for the people, that the barbarian should not destroy them, and they gave money for them. But when the heart of king Sennacherib grew big, then fell he and all his host with him.[16] So is this an example unto us also, that all bishops may keep what of the alms remaineth over in the Lord's treasury, against (a time of) scarcity. Yet shall not the alms-giving for the poor be diminished for the reason that 'We will leave something in the treasury of the Lord'. But if in just management aught hath remained over, let it be kept safe on behalf of an old church and let them readily use it to that end. But for the poor shall be taken yet the more thought. For he that gathereth much gold hath not so great honour before God as he that hath a care for His image and likeness *z*.

(§ 90). *a* Which now is the more honorable and revered, Peter the greatest of the Apostles, or Judas the betrayer, unto whom the Lord gave the (money-)chest? And He gave

t M. cause pity.
z R. > and likeness.
a R. *Contents:* Of the steward with whom is the store-house.

[13] 2 Chr. XXIV. 4 ff.
[14] 2 Kings XII. 9.
[15] 2 Kings XVIII. 15.
[16] Is. XXXVII. 36.

it not unto Peter, because that the chest was no great* thing, Rf. 117a
that He should give it unto him; but unto him gave He the keys of the kingdom of heaven. Wherefore let not him that holdeth the chest of Jesus be proud of heart, as if it were a great matter, above all. But let him keep himself from the theft of Judas, that stole from his master all that was cast into the chest and became, by reason of his theft, the betrayer of the Saviour. May it not befall thee, O steward, to take from thence what thou wouldest, because thou hast been entrusted therewith, and to die even as this Judas, which deemed the Saviour knew not of his theft. If thou knowest that He trieth the heart and the reins, know also that His hand is with thee, that theft bemuse thee not and thou fall (being) in salvation, [77] like that miserable one of whom He testified, saying, [78] 'Woe unto that man. Better were it for him if he had not been born'. Keep yourselves from all theft, especially from off the altar, knowing that that is the place whereon the Lord standeth. [79] Have a care lest any one cause himself to err, saying, 'God is longsuffering and if He see me steal aught, yet will He not do aught unto me'. Remember *k* what befell Belshazzar, king of the Chaldeans, when he did eat and drink from the vessels of gold that belonged unto the house of the Lord, [80] and how he beheld the palm of a hand which wrote upon the wall his condemnation before his eyes, and see how he perished in that same hour. And those that wickedly steal and those that spoil the vessels of the Lord, the same prepare themselves unto destruction. I know of a marvel which befell in my days, when I was a youth, in the church. A thief entered the church and stole from among the vessels. And

k R. plur., M. sing.

[77] *I. e.* fall from the state of salvation wherein thou art (*cf.* Hebr. VI. 4—6). But perhaps read 'fall from'.
[78] Mt. XXVI. 24.
[79] Amos. IX. 1.
[80] Dan. V. 3.

he could not flee, *l* because the divine providence hindered him; and they drove him forth from the holy place. But instead of fleeing, *n* he, as they tell, continued fighting with
R f. 117*b* the priests, since the guardian had not laid hold upon him.* And still went he not forth but rather remained, smiting them and being smitten, if perchance he might be able to take the vessels. And while he was yet embroiled with them, the officers came upon him and laid hold of him and delivered him unto the authority, because that he had ventured and entered in unto the holy vessels. But we, O my brethren, let us keep ourselves from all such wickedness.

(§ **91**). *q* And as for the feasts of the martyrs, they likewise shall be thus observed, with much care and in great order, assemblies being made thereat and the whole night spent in Psalm-singing and prayers and holy readings.

(§ **92**). *s* As for monks, there shall none of the monks or nuns go to any of the *martyria*, that is *x* the places of the martyrs [81], or to places of enjoyment, there to relax themselves. But in every monastery of virgins, its nuns shall remain, on the nights of the martyrs (feasts), in their monastery, as if gathered at the place *d* of the martyrs, praying; and when it is the hour of *dd* the offering, they shall exhort them. They shall go unto the church, before the reading of the Psalms, and when they come forth, they shall walk by twos and their mother before them, and they shall not

l Mp. fled not. *n* M. desiring to flee.
q R. *Contents:* Concerning the feasts of the martyrs.
s R. *Contents:* Of this, that monks may not go to feasts.
x R. or. *d* R. places. *dd* Mv. + the liturgy and of.

[81] *Cf.* Can. Basil. 31 (*KRQ.* p. 249), 33 (p. 250), Laod. 9, Gangr. 20. Athanasius employs the word μαρτύριον in the same sense in Migne, *PG.* 25, 736D [and in the 43d *Festal Let.* (Brit. Mus., Or. 3581 A. 2) he inveighs against those who seek oracles at the martyrs' tombs. W.E.C.]. Can. 35 of Elvira (306) has the same intention: *Placuit prohiberi ne foeminae in coemeterio pervigilent, eo quod saepe, sub obtentu orationis, latenter scelera committunt.* For a description of such festivals *v.* Leipoldt, *Schenute* 30.

talk evil talk. And if the father of any of them will see her, he shall make intercession with the mother of the monastery, and she shall send her with another trustworthy one, so that she may be together with him.[82] And if any in the church shall err and let drop her hand from her *i* that holdeth it, they shall requite her with punishment, because that she hath erred in the midst of her people. And they shall walk in quietness. None of the virgins shall eat any day ere the sun do set. And when it is the first day (of the week), after they have taken of the body of Christ and His blood, they shall break the fast. And they shall never eat their fill upon the Sabbath and the first day *l*,[83] till even be come. And he that would preserve his virginity, let him not fill his belly with bread, neither let him lie; for purity cannot* be kept unless by perpetual fasting. And Rf. 118*a* let none of the virgins set aside for himself aught but some poor food and the prescribed raiment. And this same order is for the men and the women, such as desire to be virgins. There shall none of the virgins drink wine at all, neither any of the monks that hold fast unto purity. But if one continent fall upon sickness, he shall drink a little wine.[84] None of them which love virginity shall eat of aught whence blood goeth forth, neither fish[84*a*]. No married woman, being not a nun, shall speak of any worldly matter in the presence of virgins, lest she cause for them doubt. For greater is the honour of virginity and continence in the kingdom of God than the honour of them that are in the world; and

i R. him. *l* M. on the first day and on the Sabbath.

[82] *Cf.* Grützmacher, *Pachomius* 100.

[83] On Saturday and Sunday as holidays *cf.* Leipoldt, *Schenute* 132, Anm. 2.

[84] 1 Tim. V. 23. *Cf.* Athanasius(?) *De Virgin.* (*PG.* 28, 264 D) Also *Ad Drac.* (*PG.* 25, 534), Athanasius assumes that monks drink wine only in exceptional cases; οἶδα μὲν καὶ ἐπισκόπους μὴ πίνοντας οἶνον, μοναχοὺς δὲ πίνοντας. *Cf.* also Leipoldt, *l.c.* 117, Anm. 7.

[84*a*] On fish-eating among Egyptian nuns, *v. Daniel le Scétiote* ed. Clugnet (1901), p. 24. [W.E.C.]

virgins are greater and more honorable than they which be in the world.

(§ 93). *s* And as for the laity, they likewise are the children of the church, whom Christ gat Him with His precious blood. They must honour the priests with all honour, [85] for the apostle said unto the people, [86] 'Ye are the body of Christ and His members'. So walk worthy of Christ and observe these things, O my beloved. None of the priests or the Christians shall be neglectful of the sacraments on the Sabbath and Sunday. [87] After that they have let the congregation (*lit.* the liturgy) go, each of them *t* may take thought for the work of his hands. It is not lawful for any of the faithful to enter *u* a drinking place [87a], especially when there is a woman there; and no man shall enter a filthy *w* place of whores.

(§ 94). *x* When a youth is fit for marriage and his parents
R f. 118*b* marry him not with a woman, but rather grieve his heart,* if such an one fall into sin, the judgment cometh upon them. But if he have patience, he shall receive a great reward. And as for them which say, 'We will not take unto our son a wife until we find one richer than we', let them know this, that if they be careless concerning him, he shall fall into great poverty, whence to come out is hard. It is needful for them to guard his virginity, even as (that of) a virgin daughter, that he may live many years and grow old. For they which lose their virginity without the knowledge of their parents shall fall upon shortness of life. Guard your

s R. *Contents:* Of the laity, that they likewise are children of the church.
t M. > of them.
u M. None of the f. may enter. *w* M. for filthy (ends) a place.
x R. *Contents:* That whoso hath a son fit for marriage, he must needs marry him.

[85] So the text; but the original meaning must be: the priests must honour them.
[86] I Cor. XII. 27.
[87] *Cf.* Leipoldt, *l. c.* 132.
[87a] *Cf.* Can. Apost. 54, Laod. 24.

children with all care, but be not over-tender with your daughters. For he that traineth up his children in abstinence *f*, from him doth God accept the children as it were virginity. For He hath said, [88] 'A woman is saved *h* by her child-bearing, if they be stedfast in the faith and in purity'. And Micah saith, [89] 'I shall give the fruit of the body for my sin' *l*. And if any have sinned since his youth, he becometh purified through teaching his children *n*, if he *nn* train them up in the fear of God.

(§ 95). *o* O children, obey your parents [90] in all godly (*lit.* of the Lord) behaviour, for they have been at trouble on your account and have set for you a hope in the life to come. Firstly, all Christian children shall give thanks unto their parents that they have begotten them a second time in the baptism of the faith and that they have received of their parents knowledge to worship God. And this is (cause) sufficient wherefore they should have thanks, that they have begotten them in the faith; whereas we may see many unbelievers in the world which grow old and die and have not known God that created them. But ye, O Christian children, bless ye your parents, for they have given unto you salvation, as David did boast, saying, [91] 'Thou art my God since I was in my mother's womb', teaching us thereby of the benefit which our parents gave us when they begat us, that we might serve the most high *q* God in pure faith.

* (§ 96). *s* And ye likewise *t*, O parents, anger not your Rf. 119*a* children, [92] but train them up in the behaviour and holiness

f R. in whoredom. *h* M. accepted. *l* M. sin of my soul.
n R. > his children. *nn* R. and traineth.
o R. *Contents:* Of the obedience of children unto their parents.
q Mv. >.
s R. *Contents:* Of the care of parents for their children and the ordering of them. *t* M. >.

88 1 Tim. II. 15. 89 Mi. VI. 7.
90 Eph. VI. 1, Col. III. 20. 91 Ps. XXII. 10. 92 Eph. VI. 4.

of the Lord. Anger not the bishop that is over you and suffer not your little ones to be unquiet in God's church, neither overburden your servants (*i.e.* deacons) which stand before you. The men shall keep their male children by them in the church, lest they make the word of God of none effect through their crying; and the women likewise shall keep their daughters by them and shall watch them, lest they play in the church and spoil the word of God through the desires of their hearts.

(§ 97). *v* If any woman shall vow to give her daughter unto the Lord, she shall preserve her a pure virgin unto Christ, her living bridegroom, who dieth not.

(§ 98). *y* In every house of Christians it is needful that there be a virgin, for the salvation of the whole house is this one virgin. And when wrath cometh upon the whole city, it shall not come upon the house wherein a virgin is. Wherefore shall all inmates of great houses desire that this fair name may remain to them in their house, as it is said, [93] 'The virgins shall be brought unto the king', Christ. And he said also *z*, [94] 'They bring unto him all their companions and sisters', them that they love, that they may preserve them unto the Lord. Be watchful of the vow which ye have vowed unto the Lord, that ye may render it unto Him unspotted. Eat ye and drink nothing doubting; but the virgin shall maintain her fast *b* each day until even and nought shall she eat whence blood cometh forth at any of the
R f. 119*b* feasts,* nay not at the great feast of the Lord. Nor shall she drink wine, lest the lamp of her virginity be extinguished. But she shall prepare for herself as is needful the things wherein is consolation, and of excellent sorts, those which David distributed among the people, at the feast of the

v R. *Contents:* Of her that voweth her daughter unto the Lord.
y R. *Contents:* Of this, that there must be in every house a virgin.
z M. thereafter. *b* R. the virgin's fast is.

[93] Ps. XLV. 14. [94] *l. c.*

tabernacle,[95] which is to say κολλύριον[96], (that is) cakes of bread and fried cakes and fine flour mixed with fat and honey. For Paul the apostle testifieth to them and *f* saith unto them *f*,[97] 'It is better they should not eat flesh nor drink wine'; for every one that walketh in abstinence giveth not cause of offence unto his brother neither grieveth in anything the heart of his son. Cry not out, my beloved, in the church, lest the servant[98] of the church cry upon you, 'Be silent'; as the assembly of the Jews which cried out and Moses cried upon them,[99] 'Be silent and hear, O Israel'. For Christ, our king, is wise; wherefore hear His word in silence and understanding. See which among your daughters is worthy of holiness; observe the movings of her eyes, whether she be stedfast, without distraction, and whether or no she inclineth toward the vow or whether she inclineth in the direction of the flesh, and whether or no she love virginity or whether she love the cares of this world. But if she be obedient unto her parents in her desires and choose fasting above eating and drinking, she shall be appointed for the habit (σχῆμα).[1] And if not, she shall not be (so) appointed until she be thirty years (old). For Paul saith that he hath power over his virgin daughter, to guard[2] her: 'If his heart be assured about her that she will not dishonour him, so let him suffer her to be a virgin. So now whoso *o* giveth his daughter in marriage doeth well *f* and whoso giveth her not shall do better'. Be not over tender with them, but rather smite and blame them, that they may know

f M. >. *o* M. For if any. *f* M. it is well.

[95] 2 Sam. VI. 19. *Cf.* the Saʿidic, *ed.* Ciasca 191, Bohairic, *ed.* Lagarde *Orientalia* 73.

[96] Κολλυρίς, also in 1 Kings XIV. 3; for the diminutive *v.* Stephanus.

[97] Rom. XIV. 21. *Cf.* Leipoldt, *Schenute* 118.

[98] = the deacon; *cf.* § 96: your servants.

[99] Deut. XXVII. 9. *Cf.* Const. Apost. II. 57, for the same quotation.

[1] The dress and outward conduct of the nun; *cf.* Migne, *PG.* 28, 264 B, Vansleb 42 ff. 183 ff. [2] τηρεῖν, 1 Cor. VII. 37 ff.

the solemnity of promises. And at their going to church, suffer them not to walk singly, rather their sister *r* or their mother shall walk with them, that they may communicate
R f. 120*a* and (so) return* unto their houses. On the vigil of every feast shall the whole people stay in the church, with chanting and hymns.[3] Whoso hath a virgin daughter, let him not take her with him unto the church with her people; but he shall go with her unto a virgins' nunnery *t* and deliver her unto the mother, who shall teach her the order of the singing-tones *u*. With them shall she pass the night watching and shall (then) return unto her house.

(§ 99). *w* As for the monasteries of virgins, we have already said unto you[4] at another time that no one of the virgins shall stay in the church by night but rather in their monasteries. Neither shall they enter into singing houses nor into any of the places of vice, to be used for lust *x*, but shall be kept within their monasteries.

If a rich woman shall desire to remain the night in prayer because of a day of judgement upon her son or her husband, she may do so, lest any soul *c* should take hurt. Rather let the will of God be done on every side.[5] And the woman shall go, with believing women, to a monastery of virgins and shall remain all the night with the nuns, while these pray for her and for her household *b*

r M. brother.

t M.'s reading shows that this = *μονή* (*cf.* Amélineau, *Géogr.* 256—261) [W.E.C.]

u This rests on conjecture; the readings of R. and M. give no sense.

w R. *Contents:* Of the virgins and of who of the believing women shall go unto them.

x The Coptic verb here added without Arabic translation may be for **προμαυλίζειν* (For the change *προ-*, *πλου-* *cf.* von Lemm, *Kl. Kopt. Stud.* XV, p. 50) [W.E.C.]

c R. lest the souls.

b R. house.

[3] *Cf.* Ladeuze, *Étude sur le cénob. pakhomien* (1898) 289.

[4] *Cf.* § 92, R. f. 117*b*.

[5] *Cf. KRQ.* 169, § 17.

and for him on whose behalf the day[6] is kept. And when the morning is come, she shall go unto her house, she and those that came *b* with her, and shall do charity unto the widows. And none of the virgins shall suffer loss on her account, but she shall send unto them what is needful after the widows, that the blessing of the Lord may rest upon her whole house, for that she hath cared for the souls of the virgins without offence and hath walked with them in their eating and their abstinence. *d*

(§ **100**). *e* When *f* a man goeth to rest (*i. e.* dieth), they shall not make lamentation for him, as the strange, accursed *g* nations[7] and especially as those that have not kept their mouths pure from the names of idols. And if the dead were beloved,* or an only son, his people shall not despair by R f. 120*b* reason of grief of heart; but the priests shall chant and read unto them, until the hour when the dead is borne (forth),[8] while they each hour pray, that comfort may be given to the sorrow of their hearts, lest sorrow increase upon them and they die. If the dead man be poor, the church shall care for him and if he have no kinsman, the church shall be his heir. On the seventh day of his mourning the priests shall go unto his friends that be in the church and shall visit them.

(§ **101**). *l* No one of the nuns shall go unto her house for to keep the vigil of a feast, whether dead or alive; rather the mother and other two old women shall comfort

b R. >. *d* M. their abstinence and their eating.
e R. *Contents:* Of such of the believers as go to rest.
f M. And when. *g* M. despised.
l R. *Contents:* Of a nun of whom a kinsman dieth.

[6] *Viz.* the day of judgment (ἡ ἡμερα τῆς δικαιοσύνης); *cf. KRQ.* 169, § 17; also Constit. Apost. VIII, 42 with Cotelier's comments, Vansleb. *Hist.* 110 ff. Rohde *Psyche*[2] I, 232 ff. *etc.*

[7] Ἐθνη. *Cf. Synhados*, ed. Braun, 174 und *KRQ.* 191, § 15.

[8] *Cf. KRQ.* 191, § 15.

their women. And if a nun be akin unto him that is dead, be it her brother or her son, she shall not go unto her house to mourn, but (shall abide) in her monastery. But if she would comfort them, she shall go as one of the old women with the mother [9]. When in their house a marriage-feast *p* or a birthday-feast or a banquet is made, they shall not suffer the virgins to be among them until it be ended, *r* lest the worldlings be made to doubt *s*.

(§ **102**). *u* As for male virgins and female virgins, they shall not be forbidden their portion of their father's and mother's goods; rather there shall be given them wherewithall to live, according to the commandment of God. [10] If a virgin die and have friends, they shall not be forbidden their portion; but if she go to rest having no friends, they shall give her goods unto the poor.

(§ **103**). *x* Rich women shall not keep by them virgin nuns in the part of servants, as (do those) that send them unto the places of gold workers *a* or of dyers, so that their σχῆμα is despised and they serve in wordly affairs.

R f. 121*a* *(§ **104**). *b* If there be a rich believing women and she have no virgin daughter, let her appoint as a virgin one of her maids whom she knoweth to desire virginity and let her rejoice over her above the rest, because that she hath loved virginity. And she shall not suffer her to go forth into the

p A rare Coptic word for 'marriage-feast' is here used. It recurs in Cod. Vatic. LXI (*Aeg. Z.* 1876, 115, kindly collated by Guidi) and its Saʿidic form *jôlm* in *Berl. Kopt. Urk.*, no. 198. [W.E.C.]

r M. until the *gôlem* is ended. *s* M. be offended.

u R. *Contents:* Of the inheritance of male and female virgins from their parents.

x R. *Contents:* Of virgins, that none may cause them to be servants.

a R. goldsmiths.

b R. *Contents:* Of her that hath no virgin daughter, that she appoint some one of her maids (thereunto).

[9] Shenoute's rule is still more severe (Leipoldt *l. c.* 145, n. 5).

[10] Num. XXVII. 8.

streets as the rest of the maids, but shall care for her as her own daughter and shall appoint her alone to have care of the ordering (*lit.* canons) of her house and for all that is pleasing unto God.

And now, O my fathers and my brethren, which stand before us and before God, I have not stinted *c* to write unto you and to speak unto you out of my mouth and to testify unto each one of you *d* in the midst of the church concerning the ordinances of God. And *e* I testify unto you before God and therein lie not, that I have spoken unto you no word of myself alone, with fleshly thoughts *e*, as one that seeketh reward and honour of men by these words. But rather as God did chose our fathers from the beginning, so hath He chosen you after them, as (it is). this day. For God loveth you and for this hath He caused you to hear His word, that ye may keep all His commandments and these statutes and all the words that are written in this book of ecclesiastical law, (and that) ye may live and multiply and mount up to heaven and inherit that which eye hath not seen nor ear heard neither hath it entered into the heart of man. [11] And God the Father of our Lord Jesus Christ increase you and multiply you and make of you many *i* myriads.

The completion of this discourse is in three heads: —

(§ 105). *l* The first head is (of) the fear of God and *m* the altar; and the second head is (of) compassion toward the poor and the third is (of) the keeping of virginity. Whoso hath the keeping of virgin purity and kindness toward the

c R. I have not been made bishop to. *d* Mp.(?) as one of you.

ee Or I testify unto you before God that I have spoken unto you no word of myself alone nor lied with fleshly thoughts. *i* M. >.

l R. *Contents:* Of the fear of God and pity for the poor and of purity.

m M. > God and.

[11] 1 Cor. II. 9. *Cf.* the end of the Ist *Festal Letter* (Larsow 63).

Rf. 121*b* poor and the purity of the holy place, *the same is a son of God and brother of Christ; and he shall sit in the place of the apostles and shall have rest with the prophets and shall inherit with the patriarchs. For the fear of God and compassion toward the poor and virgin purity, these are perfect *n* love and they do bring men unto God, because they are the highest of God's honours. It is written in Jeremiah the prophet *i* that [12] the exalted seat of glory is purity. And what glory is more exalted than God himself? It is written, [13] 'Be ye holy, for I am holy'; and again, [14] 'Be ye merciful as your Father which is in heaven'. And if ye meditate on all the scriptures, ye do know that all that I have spoken unto you, (the same) have the saints written already, at the bidding of God. For God hath not destroyed the law, but hath fulfilled and established it [15]. And these laws shall be observed in the church.

(§ **106**). *q* At *r* all incense(-offering) that is offered *s* up in the holy place, morning and evening, especially at the divine *anaphora*, before the Gospel (lesson), the archdeacon shall take in his hand *v* a censer and fill it with coals and shall stand before the altar overagainst the Gospel (book) and into it shall be put for him the incense and he shall cause it to rise up until the Gospel be read. Then he shall go with the censer before the Gospel into the inner part of the holy place. It is not that the Lord hath need at all of incense. Nay, but man shall remember the incense [16] of the ages of light, where (is) no hateful *z* smell before the Lord, the God of the living, where (are) hymns of praise. [17]

n R. speaking. *i* M. > the prophet.
q R. *Contents:* Of the incense which is offered up in the sanctuary.
r RM. > At. But the sentence would thus lack a predicate.
s Mp. ye offer. *v* R. > in his hand. *z* R. honoured.

[12] Jer. XVII. 12. [13] Lev. XI. 44. [14] Lu. VI. 36.
[15] Mat. V. 17. [16] Is. VI. 4. [17] *Ib.* 3.

(§ 107). *a* Of the wine that is offered up as an offering no one shall taste aught ere the *anaphora* be ended. And in every house when wine is opened (anew), there shall none taste aught thereof ere the firstfruits of it have been taken. And when the eulogies [17a] have been taken, shall they be put into the *c* cup. Then shall they take *other wine R f. 122a and pour it into a clean vessel and shall pour upon it *d* the eulogies. And if it be not good, they shall return it and shall not bring it in unto the house of the Lord. But that which is offered up before the Lord shall be strong wine and bread hot, pure and without blemish. Thus it is written, [18] 'Unto God will I pay my vows' and again, [19] 'A fat offering will I bring before Thee and a choice burnt-offering and pure offerings', which is the body and blood of Our Lord Jesus Christ, who is true God, unto whom be glory for ever and ever. Amen.

This *g* holy canon of the holy Athanasius, the *e* apostolic, *e* the great doctor of the land of the Egyptians, was (in) three heads *h*. And unto me, poor Michael, that am not worthy to be bishop of Tinnîs, [20] it seemed good, as I copied [21] it, to examine it and to divide it into an hundred and seven chapters, so that each chapter should clearly show the matter wherewith it is concerned, that he who seeks therein may

a R. *Contents:* Of the wine of offering. *c* R. a cup.
d M. whereupon they shall pour.
g What follows is in M. only. For the heading in R. *v.* Introduction.
e Mp. >. *h* Abû 'l-Barakât read here 'one head' (*cf.* Introd.).

[17a] *Lit.* blessed portions.
[18] Ps. CXVI. 14, Jonah II. 10. [19] Ps. LI. 19.
[20] Renaudot, *Hist.* 322 *etc.* for Arab. Tinnîs reads 'Tanis'. But this is in Ar. Ṣân (Copt. Jaane, Jani, Hebr. Zoan). Wansleben, *Hist.* 25, has identified Tinnîs correctly. In Copt. it is Thennesi. It lay in the eastern Delta; *v.* Abû Ṣâlih, f. 76 n., A. J. Butler, *Arab Conquest* 352.
[21] Or 'translated'.

without difficulty find his object. And this is a μετάνοια[22], that ye may have me in remembrance so that the Lord may have compassion upon me and forgive all my faults. May God forgive every one that prayeth for its writer and for him that provided for it (*i. e.* paid for it) and that readeth therein, with forgiveness of their sins. May this be his by the grace of God, unto whom be praise. Amen.

And unto God be glory for ever and upon us His mercy unto everlasting. Amen.

[22] Modelled on a frequent Coptic phrase, *e. g.* Zoega, 21, 55, 104, Horner, *Boh. Gosp.* LXIX. [W. E. C.]

APPENDIX A.

The Canons of Athanasius are cited in two disciplinary works, both of which are known, in their Ethiopic forms, under the name of *Faus Manfasâwî* or *Medicina Spiritualis*. On these the following observations may be made:

I.

One of them, in Arabic الطب الروحانى *The Spiritual Medecine*, is due to Michael, bishop of Atrîb and Malîg, the author of that Coptic *Synaxarium* which Wüstenfeld translated [1]. Its contents have been fully described by Gildemeister [2]. The disposition of the work much resembles that of the Nomocanon of Michael of Damietta [3], from which however it differs in its use of certain works of canon law. Gildemeister supposed it to be of Melkite authorship; but the evidence adduced relates in reality, not to this work, but to one appended to it in the Bonn MS., [4] and bearing the title: معرفة الاعياد المقدسة التى امرونا الرسل القديسين ان نبطل فيها على يد اكليمس بابا رومية [5]. The statement of the Ethiopic translation, that the author of this *Med. Spir.* was Michael of Malîg, need not be doubted and agrees well with the general character of the work.

[1] Gotha 1879. *Cf.* Assemani, *Bibl. Pal. Med.* 164; *Cat. Codd. Or. Bibl. Bodl.*, ed. Uri, 20, Cod. Syr. XCII; *Cat. Codd. Aeth. Mus. Brit.* (1847), 46.

[2] *Cat. libr. mss. or. qui in bibl. acad. Bonn. servantur*, 76—88.

[3] *KRQ.* 89 ff. [4] Foll. 188 ff.

[5] *I. e.* Index of the sacred festivals, ordained us by the holy Apostles for us to celebrate, (drawn up) by Clement, pope of Rome.

I am acquainted with only three MSS. of the Arabic original:

1. That brought by the Catholic theologian, J. M. A. Scholz [1] from Egypt to Bonn and described by Gildemeister.
2. Fragments in the Berlin MS. *Diez qu.* 107. [2]
3. *Perhaps* the Vatican MS. mentioned in Assemani, *Bibl. Or.* I. 630, no. 78. [3] But this may contain the work described below as II.

The Ethiopic version of this work (*Faus Manfasâwî*) is preserved in Europe in the following MSS.:

4. *Cat. Codd. . . Bodl.*, VII — Codd. Ethiop. (1848), no. XVI, 30 ff.
5. *Cat. of Eth. MSS. in Brit. Mus.* (Wright, 1877), no. 137, 1 (Or. 550), p. 93.
6. *Ib.*, no. 138, 1 (Or. 788).
7. *Ib.*, no. 139, 1 (Or. 549).
8. *Ib.*, no. 140, 1 (Or. 789).

The following are the passages from the Athanasian Canons cited in the above work, according to the Arabic text of the Bonn MS.

Ia

F. 72*b*, cap. 14, Concerning pollution — § 9. (Certain learned bishops have said that whoso pollutes himself during the day, until the termination of evening prayer, may not make the offering until the following day, because, according to the ordinances of both Old and New Testaments, the day whereon the pollution took place has by then passed over).

[1] *Cf. Allgemeine Deutsche Biographie* XXXII, 226 ff., Quatremère, *Recherches* 94 ff.

[2] *Cf. KRQ.* § 5, 119 ff.

[3] *Nomocanon, seu Poenitentiale, Capita LII complectens de poenitentiis iniungendis pro singulis peccatis. Liber inscribitur Medicina spiritualis.* In fol. bombyc. 98. Cod. Arabicus literis Syriacis exaratus anno mundi 7040, Graecorum 1843, Christi 1532.

واما القديس اثناسيوس فقال اذا اراد الانسان ان يتقرّب فيجب ان يصوم عن هذه اللذة من عشية ليلته الى اخر نهاره حاشية اظنّه يعنى بقوله انه اذا تقرّب ما يقرب الزوجة بقية النهار والا لو كان قصد الانعزال عن الزوجة هذه المدّة قبل القربان لكان قد قال من عشية ليلته الى اخر الليلة عند صباح اليوم الثانى لان عشية النهار ليس فيه قربان ۞

"And as for S. Athanasius, he said,[1] 'If any man will to communicate, it is needful that he fast from this enjoyment from the evening of that night until the close of the next day'. *Note.* I think he meaneth by his words that if he have communicated, he shall not approach his wife for the rest of the day. Else, if he had intended abstinence from the wife for this space, before the offering, he would have said, 'From the evening of that night until the end of the night, at the dawn of the second day'. For at the evening of a day there is no offering".

I b

Fol. 75 *b*, cap. 15, Concerning magicians — § 4, Of their penance.

قال القديس اثناسيوس فى القانون الثانى وسبعون فى توبة الساحر ان يحرق كتبه ويصوم ثلث سنين الى عشيّة عند من يشهد له انه صام بنشاط فاذا راوا شكل التوبة فيه ظاهرا متزايد يقرب بعد ذلك وقال فى الثالث والسبعون صاحب الساعات والراقى اذا تابوا يصوموا سنة قبل ان يتقربوا ۞

"S. Athanasius said, in the 72d Canon,[2] of the penance of the magician, 'That he shall burn his books and shall fast three years till even, in presence of one that shall

[1] *Cf.* R. fol. 98 *a*. [2] R. fol. 112 *b*.

testify of him that he hath fasted with zeal. And if they have seen in him the manner of penance to be plainly increased, thereafter he shall communicate'. And he saith in the 73d Canon,[1] 'A sorcerer (*lit.* master of hours) and a conjurer, when they do penance, shall fast a year ere they communicate'".

Ic

Fol. 106*a*, cap. 26, Concerning the offering — § 1. (The bread must, in accordance with apostolic ordinance, be of the same day's baking).

وقال القديس اثناسيوس فى القانون الرابع عشر لا يحمل على الهيكل خبز قد فصل من امس او مشقوق ومثل ذلك يقول القديس فاسيليوس فى القانون الثامن وتسعين ۞

"And S. Athanasius said in the 14th Canon,[2] 'There shall not be brought up into the sanctuary bread that hath remained over from yesterday or that is broken in pieces'. And in like manner saith S. Basil in the 98th Canon".[3]

Id

Fol. 111*a*, cap. 26, Concerning the offering — § 10.

وقال القديس اثناسيوس فى القانون السادس وثلثين اذا مضى كاهن بالقربان الى مريض ليقربه لا يجوز له ان يقرب من ليس هو مريض ۞

"S. Athanasius said in the 36th Canon,[4] 'When a priest goeth with the offering unto a sick man, to communicate him, it is not lawful for him to communicate any that is not sick'".

Ie

Fol. 118*b*, cap. 29, Concerning reverence for the sanctuaries. — § 3.

[1] R. fol. 112*b*.
[2] R. fol. 110*b*. But this is Can. 64.
[3] *KRQ.* 275.
[4] R. fol. 106*b*.

قال القديس اثناسيوس فى القانون السابع من اجل المذبح والاوانى التى ترفع عليه ان ليس هم فيما بعد حجارة ولا خشب ولا ذهب ولا فضّة بل هم احيا ذات روح لان الله الحى قايما عليهم وكما ان الخبز والخمر بعد رفعه على المذبح لا يقال فيما بعد انهم خبز وخمر بل جسد حى لله وهكذا الهيكل والاوانى ليس هم اموات مثل طبعهم بل احيا فيجب لهذا احترامهم وتوقيرهم والخوف من الروح التى فيهم ❀

"S. Athanasius said, in the 7th Canon, [1] concerning the altar and the vessels that are placed thereon, that they are not afterward stones, neither wood nor gold nor silver, but are living and spiritual, because that the living God is upon them. And like as the bread and wine, after their placing upon the altar, are not afterward said to be bread and wine, but living flesh of God, even so the sanctuary and the vessels are not dead, as (by) their nature, but living; and for this cause are due unto them reverence and honour and fear before the Spirit which is in them".

If

Fol. 119*a*, cap. 29 Concerning the dignity of the sanctuary (*haikal*) — § 4.

وقال اثناسيوس فى القانون السادس وسبعين لا يحقر احد بالمذبح والا فليس يموت موت حسن من اجل هذا اسالكم يا اخوتى ان تحفظوا رسوم الموضع المقدس لان الاقتراب الى الموضع المقدس مخوف جدّا لانه مكتوب ان الاهنا نار تحرق وليس هو نار كنار العالم ويقول فى السابع والسبعون خافوا المذبح ومجّدوه ولا تتقدموا اليه بقلة حيا بل بطهارة واحتراز فان المذبح روحا هو وليس هو غير نفسانى فلا يتقدم اليه نجس الى ان يتطهر ❀

[1] R. fol. 98*b*.

"Athanasius said, in the 76th Canon,[1] 'None shall despise the altar; else shall he not die a happy death. For this cause I beseech you, O brethren, that ye observe the ordinances of the holy place; for the approaching unto the holy place is very fearful. For it is written, 'Our God is a burning fire';[2] but he is no fire like to the fire of the world'. And he saith, in the 77th,[3] 'Fear ye the altar and honour it, neither approach thereunto in impudence (*lit.* little shame), but in purity and carefulness; for the altar is spiritual and is not devoid of soul, and the impure may not approach thereunto until he have purified himself'".

Ig

Fol. 120*a*, cap. 30, Concerning the behaviour of the priests in the sanctuary — A single paragraph.

من القانون السابع وعشرين لاثناسيوس اذا تخاصم شماس فى الهيكل او يقول كلام ردى او كلام بطال او ما يضحك به احدا يخرج خارجا اسبوع يصوم الى المسا ويصلى وله فى السابع وثلثين لا يتكلم احد من الشمامسة والكاس معه وقال باسيليوس فى القانون التاسع وسبعين اذا ضحك كاهن الخ

"From the 27th Canon of Athanasius:[4] 'If a deacon quarrel in the sanctuary (*haikal*) or speak a bad or vain word or one wherewith he mocketh any man, he shall be put forth a week, fasting till even and praying'. And he saith, in the 37th Canon:[5] 'No one of the deacons shall talk while he hath the cup.' And Basil saith, in the 79th Canon,[6] 'If a priest laugh *etc.*'"

[1] R. f. 113*a*.
[2] Hebr. XII. 29, Deut. IV. 24, IX. 3.
[3] R. f. 113*b*.
[4] R. fol. 105*b*.
[5] R. fol. 106*b*.
[6] *KRQ.* 268.

Ih

Fol. 122*b*, cap. 31, Concerning the presbyters and deacons — § 5.

قال القانون الثامن وعشرين لاثناسيوس والسادس واربعين لباسيليوس ثياب الكاهن التى يقدس فيها لا يخرج خارجا عن الكنيسة بل يكونوا فى المواضع الكتب فيها ويكونوا بيض ليست مصبوغة بالوان ويكونوا على اكتافهم زنانير ولا يكونوا دقاق ۞

"The 28th Canon of Athanasius [1] and the 46th of Basil [2] said, 'The garments of the priests wherein they do celebrate (the sacrament) shall not go forth from the church, but shall be in the places where are the books. And they shall be white, not dyed with colours; and there shall be upon their shoulders bands. And they shall not be fine'".

Ii

Fol. 124*a*, cap. 32, Concerning the behaviour of the priests — § 2.

يقول القانون السادس وعشرين للقديس اثناسيوس كاهن لا يمضى الى ملاعب او فى المحافل ولا الى شى من مواضع الامم وان مضى يفترس ويقيم سنة خارجا يصوم الى عشية كل يوم قال القديس اثناسيوس فى القانون الرابع وخمسين اذا وجدوا ابن الاسقف فى خطية تستوجب الموت فليخرج الاسقف لانه لم يعلم ابنه وابنته جيدا لان الذى لا يهتم يدبّر اهل بيته جيدا الذى هو مسلط عليهم فكيف يهتم بكنيسة الله فاذا علم ابنه كما ينبغى فيدخل ۞

"The 26th Canon of S. Athanasius saith, [1] 'A priest shall not go unto theatres or unto assemblies nor unto any place

[1] R. fol. 105*b*. [2] *Read* 96th, *KRQ.* 273.

of the heathen. And if he go, he shall be excluded a year, fasting until even, every day'.

S. Athanasius saith in the 54th Canon, [1] 'If the son of a bishop have been found in a sin worthy of death, the bishop shall be put forth, because that he hath not taught his son and his daughter aright. For whoso taketh not thought to rule aright his household, over which he hath authority, how shall he take thought for the church of God? And when he hath taught his son as is seemly, he shall be brought in'".

Ij

Fol. 155*a*, cap. 38, Concerning fasting — § 13.

لاثناسيوس فى القانون الحادى وثلثين لاحد (sic) يدخل من الكهنة الحمام فى الاربعين ولا فى اليومين من غير ضرورة وقال القديس فاسيليوس فى القانون الحادى وستين لا يدخل كاهن حمام ولا يشرب نبيذ فى الاربعين ومثله والثانى وخمسين اللاذقية غير ان الاب تيموثاوس بابا الاسكندرية اطلق للنفسا والمريض استعمال ذلك ۞

"In Athanasius, in the 31st Canon: [2] 'None of the priests shall enter a bath-house in the Forty-days (fast) nor in the two (fast-)days, except of necessity'. And S. Basil said in the 61th Canon [3], 'A priest shall not enter a bath in the Forty days (fast) neither drink date-wine' And likewise the 52d (Canon) of Laodicea. Yet hath father Timotheus, pope of Alexandria, suffered her that is with child and the sick to be free of this". [4]

Ik

Fol. 158*b*, cap. 39, concerning the assembly at the Pascha — § 2.

[1] R. fol. 108*b*. [2] R. fol. 106*a*.
[3] *Read* 77th, *KRQ*. 268. [4] *Cf*. *KRQ*. 287.

لاثناسيوس القانون الثلثون لا يشرب احد فى ايام البصخة خمرا بالجملة ولا يوكل فيه دم۞

"In Athanasius, 30th Canon:[1] 'None shall, in the days of the Pascha, drink wine, nor shall that be eaten wherein is blood' ".

II.

Another work of similar composition and also with the title *Medicina Spiritualis* is found in the following Ethiopic MSS.

1. *Catal. Codd. MSS. Or. Mus. Brit.*, III (1847), no. 35, 1 (Add. 16205).
2. Wright's *Catal.*, no, 137, f. 106 (Or. 550).
3. *ibid.*, no. 321, f. 169 (Or. 752).
4. *ibid.*, no. 138, f. 134*b* (Or. 788).
5. *ibid.*, no. 139, f. 94 (Or. 549).
6. *ibid.*, no. 365, f. 81 (Or. 799).
7. Tübingen University Library, *Cod. Aeth.* III, ff. 50—75 (*v. Zeitschr. f. die Kunde des Morgenl.* V, 191 ff.).

This is presumably also a translation from the Arabic. The Arabic text however appears to be unknown, unless indeed it should prove to be preserved in I, 3 *above*. This work quotes from the Athanasian Canons as follows:

Add. 16205, f. 4*a*.

ይቤ ፡ ቅዱስ ፡ አትናቴዎስ ፡ በውስተ ፡ ቀኖናሁ ፡ ፫ወኟ ፡ ወአንተ ፡[2] ካህን ፡ ነሣእከ ፡[3] ሥርዓተ ፡[4] እምኀበ ፡ እግዚአብሔር ፡ ላዕለ ፡ ምድር ፡ ታበይን ፡ ወትጠይቅ ፡ ለእመ ፡ ታናሐሲ ፡[5] ሎሙ ፡ እስመ ፡ ለእመ ፡ አክበድከ ፡ ላዕሌሆሙ ፡ በዘኢይክሉ ፡ ጸዊረ ፡ ወለእመ ፡ ዐለዉ ፡[6] ኃጢአቶሙ ፡[7] ላዕሌከ ፡ ወስማዕ ፡ እምነ ፡ እግዚእ ፡ ዘይቤ ፡ አንትሙ ፡ ተአሥሩ ፡[8] ክቡደ ፡ ጸረ ፡[9] ወታሰክምዎሙ ፡ ውስተ ፡ ክሳዶሙ ፡ ለ ሰብእ ። ወአንትሙሰ ፡ ኢትለክፍዎ ፡ በአሐቲ ፡ አጽባዕቲክሙ ። ።[10]

[1] R. fol. 105*b*.

[2] Variants in Or. 799, f. 84*a*, which alone contains this excerpt, ወአንተሰ ፡ ዘነሣዕከ ፡ [4] *Leg.* ሥርዐተ ፡ [5] ተነሐሲ ፡ [6] ዓለዉ ፡ [7] *Leg.* ኀጢ ፡ [8] ተዓሥሩ ፡ *Leg.* ተአስሩ ፡ [9] ጸረ ፡ ክቡደ ፡ [10] አፅባዕትክሙ ፡

The holy Athanasius saith, in his 88th Canon[1]: 'And thou, priest, hast received a law from the Lord upon earth. Give heed therefore and have a care whether thou pardon them'.[2] For if thou burden them with that they are not able to bear, and if they transfer their sin unto thee, then hear what the Lord saith: 'Ye bind a heavy burden and cause it to be borne upon mens' necks; but ye touch it not with one of your fingers'.

The only other quotation is, like the Arabic (*v.* p. 76), from the 27th Canon.[3]

[W. E. C.]

[1] R. fol. 116*a*.

[2] The citation ends here [W.R.]

[3] MSS. Or. 550, f. 121*a* = Add. 16205, f. 13*a*.

COPTIC TEXT.

That the foregoing Arabic version is, like so many of the Arabic works current in the medieval church of Egypt, derived from a Coptic text was, on *a priori* grounds, to be presumed. Many features of the Arabic, when compared with the parallel passages in the Coptic, clearly testify to the dependence of the one upon the other. Not a few awkward or obscure phrases in the later are seen to be due to the translator's misunderstanding of the earlier text [1]; and the Arabic further betrays its origin by its adoption of certain Coptic words in their original form and script [2], besides using, in one instance at least, a Coptic term simply transliterated [3].

But these imported words would suffice moreover to show us — did not frequent divergences of detail point to the same conclusion — that this Arabic version was not made from the Coptic in its extant form. The Coptic words embedded in the Arabic text all belong to the Bohairic dialect. It may therefore be assumed that, besides the Sa^{c}idic text partly preserved to us, a Bohairic adaptation of it, or perhaps — seeing how unmistakably the Arabic often differs from the Sa^{c}idic [4] — an independent Bohairic translation from the Greek, was once in existence.

[1] *V.* notes on pp. 36, 39, 40, 44, 45 above and on pp. 125, 126, 127, 131, 132 below.

[2] *V.* §§ 98, 99, 101.

[3] *V.* p. 39 note *a*, to which add: Ibn Sabbâ^{c} (Cairo, AM. 1618) p. ٨٧, calls the lector مانوط بقراءة .... من العهد القديم, using apparently another form of this word.

[4] Differences are most noticeable in §§ 40, 46 (end), 50 (end), 52, 73, 78, 79, 93. The Coptic is often curtailed in the Arabic, *e.g.* §§ 43, 44, 47, 56, 62, 65, 71, 87. Of the significance of the pagination in one of the Coptic fragments we have already spoken (*v.* Introduction).

The hypothesis of a lost Greek original could be defended simply on the analogy of the numerous Coptic works for which a derivation from Greek sources has been demonstrated. It would also be supported by the multitude of Greek words and phrases scattered through the text; some of them too unusual to be reckoned among the every-day stock of Coptic translators [1], though in face of the occassional appearance of even the rarest Greek terms in still later and certainly not translated texts [2], this argument is not without its weakness.

Beyond the MSS. here utilised, no other text of the Athanasian Canons has hitherto been found in Coptic literature [3]. They appear however to occur in the interesting catalogue of the library of a Theban monastery, published by Bouriant [4] and dating probably from about the year 600 [5]. Among the biblical works with which the list begins we read, between Genesis and Leviticus: ⲉⲝⲟⲇⲟⲥ ⲙⲛⲛⲕⲁⲛⲱⲛ ⲛⲁⲡⲁ ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲭⲁⲣ[ⲧⲏⲥ], 'Exodus and the Canons of Apa Athanasius — papyrus.' [6] As a later number (53) the same catalogue gives: 'A book of Ordinances (ἐντολή) of Apa Athanasius', which, had it not been for the earlier entry, we might have taken for our canons.

Of the Saʿidic text we have parts of two MSS., which, though differing considerably in age, appear (where comparisons are possible) to represent much the same recension. The older MS. consists now of 23 leaves [7] of a papyrus

[1] Conspicuous are *ἀλλὰ μᾶλλον, ἀτακτέω, ἀξίωμα, ἐνοχλέω, εὐφραίνω, καθαιρέω, καθίστημι, καταδικάζω, μεσίτης, ὄρδινον, οὐ μόνον δέ, παραδίδωμι, πομπή, πόσῳ μᾶλλον, πορνεῖον, πρόσοδος, ῥεπούδιον, σπεκουλάτωρ, σπέρμα, ὑπομένω.*

[2] Especially the letters and documents from Hermopolis.

[3] The texts here edited were identified by a comparison with the summary in Vansleb's *Histoire*, p. 286 ff.

[4] *Rec. de Travaux* XI. 132 ff. [5] *V.* Crum, *Copt. Ostraca* p. XIX.

[6] That Ath. constructed anything similar to the Eusebian Canons of the New Test. we have no evidence.

[7] Very small fragments which I cannot place are framed with foll.

book (Brit. Mus. Coptic Papyrus XXXVI here called B), and of 4 still smaller fragments in the Phillipps collection at Cheltenham (here P).[1] All are imperfect. A complete leaf measured about 28 to 30 × 21 $^{1}|_{2}$ cm. In B the fibres on the *rectos* run horizontally to the text in the first 8 leaves, vertically in the next 10. Then follow 2 (XVI, XXII) where they are horizontal, while the last 2 (XVII*b*, XXI) show again vertical fibres on the *rectos*. The original arrangement of quires is therefore not easy to discern[2]. One may have begun with the 9th leaf (VII).

The text is in a single column of some 24—26 lines, written in a heavy uncial script, probably of about the year 600 (*v.* plate)[3]. Initials are not enlarged, but a few paragraphs are indicated in the margin by a ζ-like mark (II, IV, X, XV) or by a horizontal stroke (XI, XIV, XXI). The former of these signs occurs, where preserved, at points coinciding with sections in the Arabic version; the latter usually does not. Of course the majority of the sections in that version are due to its translator (*v.* Riedel's Introduction). The papyrus was, when purchased by the British Museum, stated to have come from 'Thebes'[4]. Its language is a pure Sa^{c}idic, such as might be expected from that neighbourhood.

The other MS. contributes 7 leaves: 3 now in Naples and partly published by Zoega[5] (here called N) and 4 in the Rainer collection at Vienna[6] (here V), unpublished and most kindly communicated to me by Prof. Krall, who had also the goodness to revise his copy in certain obscure places.

XVI, XVII. The MS. is no. 167 in my forthcoming catalogue. Further study has rectified several details in the description there given.

[1] No. 16402, 1—4 in Catalogue. [2] *Cf.* C. Schmidt, *Acta Pauli* p. 3.

[3] The MS. shows both angular and rounded forms of ⲙ and ⲛ; but of ⲙ only the latter occurs on the plate.

[4] Catal. of sale of H. Salt's antiquities at Sotheby's, June 29, 1835, lot 1248. [5] *Catal. Codd. Copt.* p. 623, No. CCLXXVI.

[6] Numbered K. 9600—9603.

This MS. is of parchment. The leaves are complete and measure about 35 × 28 cm. The text is in two columns, of 34—36 lines each and the script identical with that of Zoega's *Classis V, no. XX.* Cf. also Ciasca, *Sacr. Bibl. Fragm.*, Tab. XIII. Initials, stops &c. are coloured red, the small bud-ornament beside the larger initials, red and green. The MS. can therefore be dated about the years 950—1000 [1] and came doubtless from the library of Shenoute's monastery (the White Monastery). Its language is naturally somewhat less classic than that of the older MS.; but its divergences, mostly orthographic, are in keeping with the usage of scribes of this later period [2]. The portions of our text preserved here show no division into sections; the numerous enlarged initials [3] indicate, as is usual in such MSS., merely new sentences.

The hand which wrote the MS. NV is to be recognized in several other leaves among those brought from the White Monastery. It seems not improbable that of these a certain number belonged to the same volume with our Canons [4]; for they show parts of the so-called *Ecclesiastical Canons*, which may well have been placed beside those of Athanasius. The leaves in question are: (1) Brit. Mus. Or. 3580 B. 2, a fragment [5], = *Can. Eccl.* 32—34, (2) Paris MS. copte 131^{3}, f. 26, pp. 35, 36 = *Can. Eccl.* 62, (3) Ib. 129^{12}, f. 7 + 130^{3}, ff. 50—54, pp. 59—70 = *Can. Eccl.* 72—78, the last of which

[1] Paris Ms. copte 129^{13}, f. 41 with scribe's colophon dated AM. 64- = AD. 92- and ib. 131^{3}, f. 39 dated similarly AM. 656 = AD. 940, are both in scripts closely resembling the specimens here cited. *Cf.* also Ciasca, Tab. XI, dated (in the colophon published by Hyvernat, *Album* X) AM. 719 = AD. 1003, the hand of which is not far removed from these.

[2] Characteristic are the superlineation (1) of any vowel which independently forms a syllable and (2) of the second of two adjoining consonants and (3) the representation of *ei* and *i* by *ï*.

[3] Here represented by stops.

[4] Zoega CCXXXV, though by the same hand, is here excluded, owing to its pagination.

[5] No. 165 in my forthcoming catalogue.

passages has recently been published by Dr. Leipoldt [1].

If the *Eccl. Canons* be reckoned to have extended in this volume to p. 79 [2], then some 47 out of the 62 pp. thus missing before p. 141 (the first of those here published) would be occupied by the lost part of our Canons [3]; that is to say, these would have begun about p. 94. Some 15 pages therefore (79 to 94) would still remain to be accounted for. This gap the *Apostolic Canons* would adequately fill.

The texts are here printed with all visible diacritical marks [4]: the papyrus (BP) in columns as in the original, the parchment MS. (NV) in continuous lines. The sections of the Arabic version are added for convenience in the margins. *Lacunae* and completions of *lacunae* are indicated by square brackets, doubtful letters by dots below them, estimates of the number of letters missing occasionally by a corresponding number of dots.

[1] In *Texte u. Unt.*, NF. XI, 1*b*, p. 37 ff. I here add a fol. (pp. 59, 60) to Leipoldt's fragment. This volume therefore contained, like Or. 1320 (Lagarde's), the whole of the Eccl. Canons; and the two MSS. are practically contemporary.

[2] 45 lines of Lagarde's print = 2 pp. or 1 fol. of this MS.

[3] Reckoning some 35 lines of the present translation of the Arabic to 1 fol. of this Coptic MS.

[4] For the Vienna fragt. I depend upon Prof. Krall's copy.

P. I. (§ 10).

]хеерен
[ррωоτ ο̂ нрр]о евоλ ρι-
τοοτ ·
] . ч прро чна

[ϯλοгос епно]τте ецщан
поλι]с нсещор

[ṗ ммос нча]мелеι ец
]ριτηнвар
[вαрос]ец хнн
]епταρο є
[ρατ]ещх[є . . . .
traces of 3 *more lines.*

мпрес]
вτтерос[
нтεпаιак[онос сωщч м]
пλαос · нт[εοτοη ним
аме]
λеι епечρωв [ммιн м]
моч · мн ере[пнοττе
нака]
рωч щавολ[· прτ]
ποδιακον[ос ка] (§ 11).
λωс етек[клнсια
тенετροορ[нρεθ]
никос нч[тм
а . . . реч[
н[
. *traces of* 4 *more lines.*
a small fragt. [1]
ете]наїне є[
]пнιче м[пнοττе
ала]а ρен[

margin.

P. II. (§ 16).

]нснт нтероμ[пе
]те нак нтеιре[
]ща̂ мпхоеιспе[
]пща̂ ммпасха[

margin.

]к апнοττе н[
н]τοч ρωмч ач[
]ч ннετща̂ · нєї[
]ос ρωοτ аτщο[

1 I omitted to copy the other side of this.

]ⲛ̄ⲧ̄ⲡⲉⲛⲧⲛⲕⲟ[ⲥⲧⲛ	]ⲡⲛⲟⲩⲧⲉ ⲁⲡ[
ⲡ]ⲱⲁ̄ ⲛ̄ⲣⲟⲛ ⲛ̄ⲧⲉ[ⲣⲟⲙⲡⲉ [1]	]ⲩ̣ ⲉⲣⲟⲩ ⲙ̄ⲛ̄ⲡⲉⲩ[
ⲉⲧⲉ]ⲡⲁⲓ̈ⲡⲉ ⲡⲱⲁ̂ ⲙ[ⲡ̄	]ⲛ̣̄ ⲧⲁⲣ̂ ⲣⲙⲡ[
]ⲛ̄ⲛⲉⲕⲥⲉⲛ[ⲛⲙⲁ	]ⲡⲉⲧⲱⲟⲟⲡ[

V. p. ⲣⲙⲁ. (§ 40). ⲉⲧⲃⲉⲡⲉⲕⲱⲧⲟⲣⲧⲣ · ⲉⲱⲭⲉ ⲛ̄ⲧⲉⲣⲟⲩⲧ̄ ⲧⲁⲣ ⲁⲛ ⲉⲡⲣⲱⲃ ⲛ̄ⲓⲥ ⲁ̄ⲗⲁⲕ̄ ⲣⲁⲧⲉⲩⲉⲕⲕ̄ⲗⲏⲥⲓ̈ⲁ̄ ⲉⲥⲟ̄ ⲛⲁⲧⲱⲧⲟⲣⲧⲣ ⲛ̄ⲛⲉⲩⲣ̄ⲭⲣⲓ̈ⲁ̄ ⲧⲁⲣ ⲁⲛ ⲛ̄ⲛⲉⲧⲟ ⲛⲁⲧⲥⲱⲧⲙ̄ ⲛ̄ⲥⲱⲩ · ⲛ̄ⲛⲉⲗⲁⲁⲩ ⲙ̄ⲡ̄ⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲱⲧⲟⲣⲧⲣ ⲣⲛ̄ⲧⲉⲩⲫⲩⲧⲥⲓ̈ⲁ̄ ⲁⲗⲗⲁ ⲉⲩⲉ̄ⲭⲱⲕ ⲉ̄ⲃⲟⲗ ⲣⲛ̄ⲟⲩⲙⲛ̄ⲧ-

(§ 41). ⲣⲟⲣⲱⲣⲛ̄ⲧ · ⲛⲛⲉⲗⲁⲁⲩ ⲉⲩⲓⲡ ⲉ̄ⲧⲉⲕⲕ̄ⲗⲏⲥⲓ̈ⲁ̄ ⲃⲱⲕ ⲉ̄ⲣⲁⲧⲟⲩ ⲛ̄ⲛⲉⲣⲉⲩⲕⲁⲟⲩⲛⲟⲩ ⲟⲩⲁⲉ ⲣⲉⲩⲙⲟⲩⲧⲉ ⲟⲩⲁⲉ [ⲣⲉⲩ]ⲱⲓ̈ⲛⲉ ⲟⲩ-[ⲁⲉ ⲙⲁⲩ]ⲟⲥ · ⲉⲩⲱⲁⲛ[ⲥⲛⲧⲩ] ⲁⲉ ⲉⲁⲩⲃⲱⲕ [ⲛ̄ⲥⲉⲟ̄] ⲙ̄ⲙⲛ̄ⲧⲣⲉ ⲉ̄[ⲣⲟⲩ] ⲣⲓⲧⲛⲱⲟⲙⲛⲧ ⲙ̄ⲙⲛ̄ⲧⲣⲉ · ⲉⲩⲉⲕⲁⲁⲩ ⲣⲓⲃⲟⲗ ⲛ[ⲥⲉ]ⲧ̄ⲙ-ⲉⲧⲛ[ⲁⲧⲉ ⲙ̄]ⲙⲟⲩ ⲛⲱⲟⲙⲧ[ⲉ ⲛ̄ⲣⲟ]ⲙⲡⲉ ⲛ̄ⲩⲥ[ⲱ ⲉⲩ]ⲙⲉⲧⲁⲛⲟⲓ ⲣⲛⲟⲩⲥⲓⲱⲉ ⲉⲭ̄ⲙⲡⲉⲛⲧⲁⲩⲁⲁⲩ · ⲙ̄ⲛⲛⲥⲁⲛⲁⲓ̈ ⲉⲧⲛⲧⲉⲩ ⲉⲧⲉⲩ-ⲁⲁⲍ[ⲓⲥ] ⲕⲁⲧⲁ ⲧⲉⲩⲙⲉⲧⲁⲛⲟⲓ̈ⲁ · ⲉⲱⲟⲡⲉ ⲁⲉ ⲉⲩⲧ̄ⲙⲙⲉⲧⲁⲛⲟⲓ̈

(§ 42). ⲉⲩⲉ̄ⲙⲟⲩ ⲉⲩⲟ̄ ⲛⲁⲡⲟⲥⲧⲛⲁⲥⲱⲧⲟⲉ · ⲛ̄ⲛⲉⲗⲁⲁⲩ ⲛ̄ⲕ̄ⲗⲏⲣⲓ̈ⲕⲟⲥ ⲧⲱⲣ ⲙ̄ⲛ̄ⲥⲣ̄ⲓ̈ⲙⲉ ⲛ̄ⲧⲱⲩ ⲁⲛⲧⲉ · ⲉⲧⲱⲁⲛⲥⲛⲟⲩⲡⲟⲣⲛⲓ̈ⲁ ⲁⲉ ⲛ̄ⲥⲁⲟⲩⲁ ⲛ̄ ⲟⲩⲙ̄ⲛⲧⲛⲟⲉⲓ̈ⲕ ⲉⲩⲣⲟⲧⲣⲟⲙⲡⲉ ⲣⲓ̈ⲃⲟⲗ ⲱⲁⲛⲧⲉⲩ-ⲙⲉⲧⲁⲛⲟⲓ̈ · ⲉⲣⲱⲁⲛⲧⲉⲩⲙⲉⲧⲁⲛⲟⲓ̈ⲁ ⲁⲉ ⲟⲩⲱⲛⲣ̄ ⲉⲃⲟⲗ ⲛ̄ⲧⲉⲓ̈-ⲣⲟⲙⲡⲉ ⲛ̄ⲣⲟⲟⲩ ⲉ̄ⲩⲉⲉⲓ̈ ⲉ̄ⲭ̄ⲛ̄ⲧⲉⲩⲁⲁⲍⲓⲥ · ⲉⲱⲟⲡⲉ ⲁⲉ ⲉⲩⲧ̄ⲙ-ⲙⲉⲧⲁⲛⲟⲓ̈ ⲁⲗⲗⲁ ⲛ̄ⲩⲥⲱ ⲣⲙⲡⲉⲩⲛⲟⲃⲉ ⲉⲧⲉⲕⲁⲑⲉⲣⲟⲩ ⲙ̄ⲙⲟⲩ [2] ·

(§ 43). ⲉⲣⲱⲁⲛⲧⲉⲥⲣⲓ̈ⲙⲉ ⲛⲟⲩⲁⲓ̈ⲁⲕⲟⲛⲟⲉ ⲙⲟⲩ ⲉⲩⲉⲥⲱ ⲉⲩⲟ ⲛⲉⲧⲕⲣⲁ-ⲧⲏⲥ ⲉⲱⲟⲡⲉ ⲟⲩⲛⲉⲟⲗⲉⲣⲟⲥⲡⲉ ⲛ̄ⲩⲧ̄ⲙⲥⲱ ⲉ̄ⲩⲉⲅⲣⲁⲧⲉⲩⲉ̄ ⲙⲙⲟⲩ

1 *Cf.* Ezek. XL. 1, ⲧⲁⲣⲭⲏ ⲛⲧⲣⲟⲙⲡⲉ.

2 In margin of this Canon: ⲉⲩⲥⲛⲟ ⲣⲛⲛⲕⲁⲛⲟⲛ ⲛⲛⲉⲛⲓⲟⲧⲉ ⲭⲉⲉⲧⲱⲁⲛⲥⲛⲟⲩⲁ ⲣⲛⲟⲩⲡⲟⲣⲛⲓⲁ ⲉⲧⲛⲁⲕⲁⲑⲉⲣⲟⲩ ⲙⲙⲟⲩ. (Can. Apost. XXV(XXIV). *Cf.* Lagarde, *Aeg.* 215).

αλλα ⲛ̅ⲧⲁⲓ · ⲉⲩⲉⲣⲥⲟⲟⲩ ⲛⲉⲃⲟⲧ ⲣ̈ⲓⲃⲟⲗ · ⲉⲧⲯⲁⲛⲕⲁⲁϥ ⲁⲉ
*ⲣ̈ⲓⲣⲟⲩⲛ ⲣ̈ⲓⲧⲛ̅ⲙ̅ⲙ̅ⲛ̅ⲧⲯⲁⲛⲣⲧⲛϥ ⲙ̅ⲡⲛⲟⲩⲧⲉ ⲉⲩⲉⲙⲟⲟⲩⲉ ⲉⲡⲟⲣ- V. p. ⲣⲙⲃ̅.
ⲁ̈ⲓⲛⲟⲛ ⲙ̅ⲡⲕⲟⲩ̈ ⲛ̅ⲁ̈ⲓ̅ⲁ̅ⲕⲟⲛⲟⲥ ⲛ̅ⲣⲣⲁⲉ ⲯⲁⲛⲧⲉϥⲡⲣⲟⲕⲟⲡⲧⲉ̈ⲓ
ⲛⲕⲉⲥⲟⲡ · ⲟⲩⲣⲧⲡⲟⲗⲓ̈ⲁ̅ⲕⲟⲛⲟⲥ ⲉⲩⲯⲁⲛⲭⲓ̈ⲥ̅ⲣ̈ⲓⲙⲉ ⲛⲛⲉⲩⲭⲏⲣ
ⲣ̅ⲛⲧⲉϥⲡⲟⲙⲡⲛ ⲟⲩⲁⲉ ⲛ̅ⲛⲉⲩⲭⲁⲕ ⲟⲩⲁⲉ ⲛ̅ⲛⲉⲩⲭⲱ ⲛ̅ⲏⲉ ⲛ̅ⲯⲁ-
ⲣⲉⲛ̈ⲣⲉⲑⲛⲓⲕⲟⲥ ⲁ̅ⲁ̅ⲥ · ⲟⲩⲁ̅ⲛⲁⲕⲛⲱⲥⲧⲛⲥ ⲛ̅ ⲟⲩⲉⲙⲛⲟⲩⲧ
ⲛ̈ⲓⲛⲟⲙⲟⲥ ⲛⲟⲩⲱⲧ ⲛⲉⲧⲕⲛ ⲛⲁⲩ ⲉⲣⲁⲓ̈ ⲭⲉⲕⲁⲥ ⲉⲣⲉⲡⲉⲥⲙⲟⲧ
ⲛ̅ⲛⲯⲛⲣⲉ ⲛ̅ⲧⲉⲕⲕⲗⲏⲥⲓ̈ⲁ̅ ⲯⲱⲡⲉ ⲉⲧⲣⲁⲉⲟⲟⲩ ⲉⲧⲕⲱϩ ⲉⲣⲟϥ ⲣⲓ-
ⲧ̅ⲛⲣⲱⲙⲉ ⲛ̈ⲓⲙ ⲛⲧⲉⲡⲣⲁⲛ ⲙ̅ⲡⲛⲟⲩⲧⲉ ⲭⲓ̈ⲉⲟⲟⲩ ⲉⲃⲟⲗ ⲣ̈ⲓⲧⲟⲟⲧϥ ·
ⲛⲛⲉⲗⲁⲁⲩ ⲉⲩⲛⲡ ⲉ̅ⲡⲉⲕⲗ̅ⲏⲣⲟⲥ ⲁ̅ⲛⲉⲭⲉ ⲛ̅ⲧⲉϥⲥⲣ̈ⲓⲙⲉ ⲉ̅ⲕⲱⲥⲙ̈ⲓ (§ 44).
ⲙ̅ⲙⲟⲥ ⲛ̅ⲛⲟⲩⲃ̅ ⲏ̅ ⲣⲁⲧ ⲏ̅ ⲣ̅ⲛⲣⲉⲛⲱⲛⲉ ⲙ̅ⲙⲉ ⲏ̅ ⲣ̅ⲛⲟⲩⲟ̅ⲥⲧⲏⲙ
ⲏ̅ ⲣ̅ⲛⲟⲩⲯⲕⲛⲗ̅ ⲏ̅ ⲣ̅ⲛⲟⲩⲣⲱⲗ̅ⲕ ⲏ̅ ⲣ̅ⲛⲟⲩⲣⲟ̈ⲓⲧⲉ ⲉⲛⲁⲯⲉⲥⲟ-
ⲩⲛ̅ⲧϥ · ⲉ̈ⲓⲥ ⲥ̅ⲭⲏⲙⲁ ⲅⲁⲣ ⲛⲧⲉ̈ⲓⲙ̈ⲓⲛⲉ ⲛ̅ⲛⲁⲛⲯⲛⲣⲉ ⲁⲛⲛⲉ
ⲛ̅ⲧⲉⲕⲕⲗ̅ⲛⲥ̈ⲓⲁ̅ · ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲅⲁⲣ ⲡⲉⲧⲣⲟⲥ ⲧⲡⲁⲣⲁ̈ⲓⲧ̈ⲓ
ⲛ̅ⲛⲁ̈ⲓ ⲛ̅ⲧⲉ̈ⲓⲙ̈ⲓⲛⲉ ⲭⲉⲟⲩⲥⲭⲏⲙⲁ ⲙ̅ⲡⲟⲣⲛ̈ⲓⲕⲟⲛⲡⲉ · ⲟⲩ ⲙⲟⲛⲟⲛ
ⲁⲉ ⲛⲁ̈ⲓ ⲁⲗⲗⲁ ⲡⲕⲉⲡⲁⲩⲗⲟⲥ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲉ̅ⲣⲁ̈ⲓ ⲉⲩ̈ⲓⲣⲉ
ⲙ̅ⲙⲟⲟⲩ ⲛ̅ⲛⲃⲟⲧⲉ ⲛ̅ⲛⲁⲣⲣ̅ⲛⲛ̅ⲗⲁ̈ⲓⲕⲟⲥ ⲧⲓⲣⲟⲩ · ⲉ̈ⲓⲥ ⲡⲟⲥⲟ
ⲙ[ⲁⲗⲗⲟⲛ] ⲁ̅ⲛⲟⲛ ⲛ[ⲟⲩⲛⲛⲃ̅] ⲧⲉⲥⲣ̈ⲓⲙ[ⲉ ⲅⲁⲣ ⲙ̅]ⲡⲟⲩⲛⲛⲃ̅
ⲟ[ⲩⲱⲙ] ⲉ̅ⲃⲟⲗ ⲣ̅ⲙⲡⲟⲉ[ⲓⲕ ⲙ̅]ⲡⲟⲩⲥⲉ̈ⲓⲁⲥⲧⲛ[ⲣ̈ⲓ]ⲟⲛ ⲉⲧⲃⲉⲡ[ⲁ̈ⲓ]
ⲯⲱⲉ [ⲉⲣⲟⲥ] ⲣⲱⲱⲥ ⲙⲙ[ⲟⲟⲩⲉ] ⲣ̅ⲛⲟⲩⲥⲭⲛ[ⲙⲁ ⲉⲩ]ⲟⲩⲁ̅ⲁⲃ̅
ⲭⲉⲕⲁⲥ ⲉⲣⲉⲡⲥⲙ̅ⲛⲧ [1] ⲯⲱⲡⲉ ⲛ̈ⲕⲱⲧ ⲛ̅ⲣⲉⲛⲕⲟⲟⲩⲉ ⲁ̅ⲭⲛ̅ * ⲯⲁⲭⲉ V. p. ⲣⲙⲅ̅.
ⲉⲧⲛⲁⲩ ⲉⲧⲉⲧⲛⲁⲛⲁⲥⲧⲣⲟⲫⲏ ⲉⲧⲛⲁⲛⲟⲩⲥ·ⲁⲩⲱ ⲉⲧⲟⲩⲁⲁⲃ̅ ⲣ̅ⲛⲟⲩ-
ⲣⲟⲧⲉ · ⲉⲣⲯⲁⲛⲟⲩⲁ̅ ⲁⲉ ⲭⲟⲟⲥ ⲉⲧⲃⲉⲛⲉ̈ⲓ̅ⲛⲧⲟⲗⲏ ⲭⲉⲣⲛⲉⲛⲧⲟⲗⲏ
ⲛ̅ⲣⲱⲙⲉⲛⲉ ⲙⲁⲣⲉⲭⲉ̈ⲓⲙⲉ ⲭⲉⲣⲛⲉⲛⲧⲟⲗⲏ̅ ⲛⲧⲉ ⲡⲛⲟⲩⲧⲉ ⲛⲉⲧⲥⲣⲁ̈ⲓ
ⲙⲙⲟⲟⲩ ⲛⲏⲧⲛ · ⲙⲡⲉ̈ⲓⲁⲕⲱⲃ̅ ⲡⲡⲁⲧⲣ̈ⲓⲁⲣⲭⲏⲥ ⲁⲙⲉ̈ⲗⲓ̈ ⲟⲩⲁⲉ ⲙ̅-
ⲡⲯⲁⲛ̈ⲓⲭⲉ ⲛ̅ⲛⲉⲯⲣ̈ⲓⲟⲙⲉ ⲉⲕⲟⲥⲙ̈ⲓ ⲙ̅ⲙⲟⲟⲩ ⲟⲩⲁⲉ ⲛⲉⲩⲕⲉⲣⲙⲣⲁⲗ
ⲁⲗⲗⲁ ⲁⲩⲩ̈ⲓ ⲛ̅ⲛⲥⲁⲭⲉ ⲛⲛⲟⲩⲃ̅ ⲙ̅ⲛⲛⲉⲯⲉⲗⲗ̈ⲓⲟⲛ ⲛ̅ⲛⲉⲩⲣ̈ⲓⲟⲙⲉ

1 Read? ⲡⲉⲥⲥⲙⲟⲧ.

мнпеϥщеере аүта[ко]ог аѵѡ аү[ρопог ρ]атт[ере]мн-
ѳос етρнсїтїма тполіс ϣарраі епоог нроог · пкемѡт-
снс ѕе ρѡѡϥ он үпараїтї мпеїсχнма нтеїмїне пехаϥ
мпλаос хеϥї евол ммѡтн нпеїкосмос мпнетнстолн
неоог татсавок енеҧнааат нак · паї ае еүхѡ ммоϥ
еүтамо ммон хемнѕом ммоог ехїсвѡ нте пноүте
етсроϥт екосмї мпетро мнтеүапе · акеїме ѕе те-
ног ѡ пеклнрїкос хенесвѡ нте пноүтене наї мпр-
катафронї ммоог · ещхе мпетрос гар отеϣпеїкос-
мікон ан нтеїмїне · паүлос сѡϣ ммоог мѡүснс
катафронї ммоог · іакѡв отѡѕп ммоог еүхѡωре
ммоог евол аѵѡ үтѡρ ммоог мнпкаρ · нток ρѡѡк
V. p. рмд. мпрҧоүвенеїрѡ * ме етоүаав наї гарне тапе нтек- sic
(§ 45). клнсїа тарекϣωпе нϣнре ммерїт · нпелаат нклн-
рїкос нпхтеϥсрїме евол ахноүϣахе мпорнїа ·
ерϣаноүа нпхтеϥсрїме евол нϥρмоос мпкеоүеї
(§ 46). малїста нϥкаϣнре нммас етекаѳерог ммоϥ · нпе-
лаат нклнрїкос местаζе нλаат нρѡв мпѡрх нта-
мос ептнрϥ · ерϣанѕноүа ае еаүпѡрх н еместаζе
нλаат нρѡв нрпоүаїон етеноχϥ евол ρмпеклнрос
нтепгамос етммат ρѡтп енеүернү нкесоп · нпе-
лаат нклнрїкос местаζе нλаат нρѡв нанмосїон
ката ѳе нтанϣрпхоос оүае нпеүрпотассе нλаат
нрѡме аλλа етнаѕѡ ето неλеүѳерос хееүеϣмϣе
(§ 47). мпоүсїастнрїон етоүаав ρноүсовте еүоүаав · нпе-
лаат нклнрїкос амелї енетϣωне ρмпеϥрїр есмпеү-
ϣїне аλλа еүеѕмпеүоүѡ ρноүагапн нте пноүте ·
еϣωпе мен оүрнкепе еүеҧ нау мпетүрхрїа нау ·

ⲉⲩⲱⲡⲉ ⲇⲉ ⲟⲩⲟⲛⲕⲉ ⲣⲱⲱⲥⲡⲉ ⲉⲙⲛⲧⲁⲩ ⲉ† ⲛⲁⲩ ⲉⲩⲉⲗⲓⲁⲕⲟⲛⲓ
ⲛⲁⲩ ⲛ̀ⲧⲙⲩ̈ⲓⲧ[ⲉ] ⲛⲁⲩ ⲛⲛⲉⲧⲉⲟⲩⲛⲧⲁⲩ ⲍⲉⲕⲁⲥ ⲛⲁⲙⲉ ⲉⲧⲉⲙⲱⲡⲉ
ⲉⲩⲛⲡ ⲉⲡⲁⲣⲩ̈ⲟⲙⲟⲥ ⲙⲡⲉⲕⲗⲏⲣⲟⲥ ⲉⲧⲣⲛ̀ⲙⲡⲛⲧⲉ ⲛⲁⲓ̈ ⲛⲧⲁ-
ⲡⲭⲟⲉⲓⲥ ⲣⲙⲛⲧⲣⲉ ⲉⲧ * ⲃⲛⲧⲟⲩ ⲣⲩ̈ⲧⲛⲩ̈ⲉⲍⲉⲕⲛⲩ̈ⲗ ⲉⲩⲭⲱ ⲙⲙⲟⲥ V. p. ⲣⲙⲉ.
ⲍⲉⲛⲧⲁⲩⲉⲓ̈ ⲉⲃⲟⲗ ⲙⲙⲟⲟⲩ · ⲛⲑⲉ ⲉⲧⲩⲭⲱ ⲙⲙⲟⲥ ⲍⲉⲛⲛⲉⲗⲁⲁⲩ
† ⲙⲡⲉⲩⲟⲩⲟⲩⲓ̈ ⲉⲡⲁⲑⲩⲥⲩ̈ⲁⲥⲧⲏⲣⲩ̈ⲟⲛ ⲛⲥⲁⲛⲗⲉⲩⲉⲩ̈ⲓⲧⲛⲥ ⲙⲁⲩⲁⲁⲩ
ⲛ̀ⲩⲛⲣⲉ ⲛⲥⲁⲇⲱⲕ ⲛⲉⲛⲧⲁⲩⲉⲓ̈ ⲉⲃⲟⲩ ⲙⲙⲟⲓ̈ ⲣⲙⲡⲧⲣⲉⲡⲓ̈ⲛⲏⲗ ⲟⲩⲉ
ⲉⲃⲟⲗ ⲙⲙⲟⲓ̈ ⲁⲩⲡⲗⲁⲛⲁ ⲁⲩⲟⲩⲁⲣⲟⲩ ⲛⲥⲁⲛⲉⲩⲉⲩ̈ⲓⲇⲱⲗⲟⲛ ⲛⲧⲟⲟⲩ
ⲇⲉ ⲛ̀ⲩⲛⲣⲉ ⲛⲥⲁⲇⲱⲕ ⲙⲡⲟⲩⲡⲗⲁⲛⲁ ⲛⲧⲟⲟⲩ ⲛⲉⲧⲛⲁ† ⲙⲡⲉⲩ-
ⲟⲩⲟⲩⲓ̈ ⲉⲣⲟⲩⲛ ⲉⲣⲟⲩⲓ̈ ⲣⲩ̈ⲍⲛⲧⲁⲧⲣⲁⲡⲉⲍⲁ ⲛⲥⲉⲩ̈ⲙⲩ̈ⲉ ⲛⲁⲓ̈ ⲁⲩⲱ
ⲛⲥⲉⲣⲁⲣⲉⲣ ⲉⲡⲁⲧⲱⲩ · ⲁⲩⲱ ⲉⲣⲉⲣⲉⲛⲁⲕⲛⲥ ⲛⲣⲃⲟⲟⲥ ⲩⲱⲡⲉ
ⲛⲁⲩ ⲉⲩⲙⲛⲣ ⲙⲙⲟⲟⲩ ⲉⲍⲛⲧⲉⲩ†ⲡⲉ ⲩⲁⲡⲉⲥⲛⲧ ⲛⲛⲉⲩⲕⲉⲣⲧⲉ ·
ⲕⲁⲧⲁ ⲑⲉ ⲉⲧⲣⲩⲭⲱ ⲙⲙⲟⲥ ⲙⲙⲱⲧⲥⲛⲥ ⲍⲉⲛⲛⲉⲕⲁⲗⲉ ⲉⲍⲙⲡⲁⲑⲩ-
ⲥⲩ̈ⲁⲥⲧⲏⲣⲩ̈ⲟⲛ ⲣⲛⲣⲉⲛⲧⲱⲣⲧⲣ ⲍⲉⲛⲛⲉⲕⲥⲱⲗⲡ ⲉⲃⲟⲗ ⲛⲧⲉⲕⲁ-
ⲥⲭⲩⲙⲟⲥⲧⲛⲏ ⲣⲩ̈ⲍⲱⲩ · ⲉⲓ̈ⲉ ⲁⲕⲉⲩ̈ⲙⲉ ⲥⲉ ⲱ ⲡⲉⲕⲗⲏⲣⲩ̈ⲕⲟⲥ
ⲍⲉⲉⲣⲉⲛⲩ̈ⲙ ⲁⲣⲉⲣⲁⲧⲩ ⲣⲩ̈ⲍⲛⲧⲉⲧⲣⲁⲡⲉⲍⲁ · ⲁⲣⲩ̈ ⲣⲟⲧⲉ ⲣⲛⲟⲩⲛⲟⲥ
ⲛⲣⲟⲧⲉ ⲛⲑⲉ ⲙⲡⲉⲛⲧⲁⲩⲭⲟⲟⲥ ⲍⲉ†ⲛⲁⲟⲩⲱⲩⲧ ⲙⲡⲙⲁ ⲛⲧⲁ-
ⲛⲉⲕⲟⲩⲉⲣⲛⲧⲉ ⲁⲣⲉⲣⲁⲧⲟⲩ ⲣⲩ̈ⲍⲱⲩ ⲉⲧⲉⲡⲉⲑⲩⲥⲩ̈ⲁⲥⲧⲏⲣⲩ̈ⲟⲛⲡⲉ ·
ⲡⲁⲩ̈ ⲡⲉⲛⲧⲁⲣⲁⲙⲱⲥ ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲛⲁⲩ ⲉⲡⲭⲟⲉⲓⲥ ⲉⲩⲁⲣⲉ-
ⲣⲁⲧⲩ ⲣⲩ̈ⲍⲱⲩ ⲣⲱⲥⲧⲉ ⲍⲉ ⲉⲕⲣⲏⲛ ⲉⲣⲟⲩⲛ ⲉⲡⲭⲟⲉⲓⲥ ⲡⲁⲣⲁ
ⲡⲕⲉⲥⲉⲉⲡⲉ · ⲛ̀ⲩⲱⲣⲡ ⲙⲉⲛ ⲥⲟⲡⲥ ⲣⲁⲣⲟⲕ ⲙⲛⲡⲉⲕⲏ ⲙⲛⲛⲥⲱⲥ
* ⲛⲧⲥⲟⲡⲥ ⲣⲁⲡⲗⲁⲟⲥ ⲧⲏⲣⲩ · ⲛⲛⲉⲗⲁⲁⲩ ⲛⲕⲗⲏⲣⲩ̈ⲕⲟⲥ ⲃⲱⲕ V. p. ⲣⲙⲧ.
ⲉⲣⲟⲩⲛ ⲉⲣⲉⲛⲉⲉⲧⲉ ⲙⲡⲁⲣⲑⲉⲛⲟⲥ ⲛⲥⲣⲩ̈ⲙⲉ ⲉⲩⲙⲏⲧⲏ ⲟⲧⲣⲗⲗⲟ (§ 48).
ⲉⲡⲉⲣⲟⲧⲟ ⲁⲧⲱ ⲡⲁⲩ̈ ⲉⲣⲉⲧⲉⲩⲥⲣⲩ̈ⲙⲉ ⲟⲛⲣ ⲉⲩⲱⲡⲉ ⲇⲉ * ⲟⲧⲩⲛⲣⲉ B. XXIII*a*.[1]
ⲩⲛⲙⲡⲉ ⲙⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲉⲣⲛⲓⲥⲧⲉⲩⲉ ⲙⲙⲛⲛⲉ[2] ⲉⲧⲩⲟⲟⲡ
ⲣⲛⲣⲉⲛⲁⲥⲕⲛⲥⲩ̈ⲓⲥ ⲛⲧⲉ ⲡⲛⲟⲩⲧⲉ ⲉⲩⲉⲩⲱⲡⲉ ⲉⲩⲧⲁⲛⲣⲛⲧⲧ ⲉⲃⲱⲕ

1 A fragment, paged ⲛⲍ, ⲛⲏ.

2 Vars., B. + ⲩⲁⲣⲟⲩⲣⲉ.

ерот̀н [1] ϣаммонахн · кан ὲϣωпе мнтусрїме [2] ммат̀ таскесїс тар рϣат̀ [3] нач пара от̀ропλон хекас ннελаат̀ носе ϣωпе нλаат̀ мψ̀т̀χн аλλа нтепрнт мпϣнре мпноτ̀τε мτон ммоч ерпаї ὲхωн тнрн хепрїсе нтаїаач епкосмос мпеϥϣωпе ὲϥϣоτ̀εїт̀ ·

(§ 49). ετβενεїοπε ае рωот̀ нневλнрїкос · ннет̀рρωβ ὲλаат̀ неїοπε ὲϣат̀хїοτ̀ε нрнтот̀ н ὲмет̀сρче нрнтот̀ мпнат̀ нтепросфора · ὲϣωпе ае от̀оεїεпе нϥтмεї ετεκκλнсїа

B. XXIII6. мпсаββатон мнтκт̀рїакн мпατοτ̀ωϣ мпеψалтнрїон* ὲϥεϣωпе ὲϥмнр нϥхїοεїκ [4] · аλλа ὲϥεβωк епма нοτ̀ωм· ετϣанаλе ае ὲхмпеοτ̀сїастнрїон ннеϥβωк · таї онте θε ετнаϣωпе нтннстїа сνте [5] · малїста ὲτ̀τмεї епорλїнон нтннстїа сνте ετὲϣωпе [6] ката неїканон

V. p. ρмζ. нοτ̀ωт · ϣϣε мен ὲнετρнтполїс * ὲεї ετεκκλнсїа ммнне · аλλа ετβενετερενετρβнτε пβоλ нтполис

(§ 50). ат̀† номос нат̀ нтннстїа сνте нрот̀о · ετβεοτ̀κλнрικос ае рωωϥ ὲаϥεї мен мпατοτ̀ωϣ нсенат̀ ммате ероϥ мннсωс он нϥβωк нач нϥεїре ннеϥρβнτε ϣапнат̀ нсτ̀нατε · паї ннет̀† нач · аλλа ὲϥεὲї епма нοτ̀ωм · ὲϣωпе ае от̀анатскнте нтастароϥ ὲнοτ̀амелїа анте ὲϥεхї · плнн ὲϥὲϣїне мпепресвτ̀терос мпατεϥβωк ὲϣωпе от̀нϣзом · ὲϣωпе от̀κλнрїкоспе ὲаϥεї ετсτ̀наχїс емпеϥλїтοτ̀р-

1 B. > ерот̀н.
2 B. кан мнтач-.
3 B. ends.
4 B. нϥт[мхι]оεїк.
5 B. > таι — сνте.
6 B. + ὲτ̀мнр.

[ⲥⲉⲓ[1] ⲇⲉ ⲉⲧⲣⲭⲣⲓⲁ ⲙ̄ⲙⲟⲩ]·
[ⲁⲩⲱ ⲉⲩⲱⲡⲉ ⲛ̄ⲧⲩⲱⲛⲉ] ⲁⲛ·
[ⲁⲗⲗⲁ ⲉⲩⲁⲙⲉⲗⲉⲓ] ⲛ̄ⲛⲉⲩⲥⲓ·
[ⲛ̄ⲛⲉⲗⲁⲁⲩ ⲥⲓ ⲙ̄]ⲡⲁⲍⲓⲱⲙⲁ ⲛ̄
[ⲧⲙ̄ⲛⲧⲕⲗⲏ]ⲣⲓⲕⲟⲥ ⲛ̄ⲧⲕⲁ
[ⲁⲩ ⲉⲩ]ⲟ ⲛⲁⲣⲧⲟⲛ ⲉⲛ̄ⲧⲉⲓⲣⲉ[2]
[ⲁ]ⲛ ⲙ̄ⲡⲉⲧⲣⲱⲙⲉ ⲛ̄ⲑⲉ ⲛ̄ⲛⲉ

[ⲥ]ⲛⲏⲩ ⲧⲏⲣⲟⲩ[3] ⲛ̄ⲗⲉⲩⲉⲓⲧⲏⲥ[·]
[ⲙ]ⲛⲡⲱⲥ ⲛ̄ⲧⲉⲟⲩⲁ ϫⲟⲟⲥ ϫⲉ
[ⲛ̄]ⲑⲟⲩⲉⲣⲱⲗⲁⲁⲩ ⲁⲛ ⲉⲡⲁⲡⲉ

ⲟⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛⲡⲉ ⲟⲩⲁⲉ [ⲛ̄]
ⲑⲣⲟⲕⲧ̄ ⲁⲛ ⲉⲣⲟⲕ[4]· ⲛ̄ⲛⲉⲥ
ⲱⲡⲉ[5] ⲛ̄ⲧⲉⲓ̈ⲣⲉ· ⲭⲛⲁϫⲟⲟ[ⲥ]
ⲥⲁⲣ̂ ⲛⲁⲩ ⲛ̄ⲥⲓ ⲡⲥⲱⲧⲏⲣ[6]
ϫⲉ[ⲛ̄]
ⲛ̄ⲧⲣ̄ⲛⲁⲛⲟⲙⲟⲥ[7] ⲛ̄ ⲛ̄ⲧⲃⲱⲕ[8]
ⲉ[ⲃⲟⲗ]
ⲣⲛⲧⲁⲡⲟⲗⲓⲥ· ⲡⲁⲓ̈ ⲥⲁⲣ̂ ⲛ̄
ⲧⲉⲓ̈ⲙⲓⲛⲉ ⲛ̄ⲧⲁⲩⲭⲓ ⲙ̄ⲡⲉⲩⲥⲓⲛ
ⲥⲱⲣ̂ ⲁⲩⲧⲟⲙⲥⲩ[9] ⲣⲙⲡⲕⲁⲣ·

ⲡⲉⲛⲧⲁ[ⲭⲟⲟⲥ ϫⲉⲁⲓⲉⲧ]
ⲁⲧⲧⲉⲗⲓⲍ[ⲉ ⲛⲏⲧⲛ ⲙ̄ⲡⲉⲧ]
ⲁⲧⲧⲉⲗⲓⲟⲛ [ⲙ̄ⲡⲛⲟⲩⲧⲉ ⲛ̄]
ϫⲓⲛϫⲏ· ⲕⲁⲓⲡⲉⲣ ⲟ[ⲩⲛⲧⲕ]
ⲉϫⲟⲩⲥⲓⲁ ⲙ̄ⲙⲁⲩ[10] ⲛ̄ⲟⲩⲱⲙ[11]
[ⲣⲓ]
ⲥⲱ· ⲁⲡϫⲟⲉⲓⲥ ⲥⲁⲣ̂ ⲧⲟⲱⲉ[12]
ⲛ̄ⲛⲉⲧⲧⲁⲱⲉⲟⲉⲓⲱ̄ ⲙ̄ⲡ[ⲉⲩ] (§ 51).
ⲁⲧⲧⲉⲗⲓⲟⲛ ⲉⲱⲛⲫ[13] ⲉⲃⲟⲗ
ⲫ[ⲙ̄]
ⲡⲉⲩⲁⲧⲧⲉⲗⲓⲟⲛ· ⲉⲃⲟⲗ ϫⲉ
ⲛⲉⲧⲫⲟⲥⲉ ⲉⲡⲉⲟⲩⲥⲓⲁⲥⲧⲏ
ⲣⲓⲟⲛ· ⲉⲱⲁⲡⲱⲱ̄ ⲉϫⲱⲟ[ⲩ]
ⲙ̄ⲛⲡⲉⲟⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ

ⲉⲧⲃⲉⲡⲁⲓ̈[14] ⲕⲛⲁϫⲓ ⲛ̄ⲟⲩ

ⲃⲉⲕⲉ ⲛ̄ⲣⲟⲩⲟ.[15] ⲉⲕⲱⲁⲛϫⲟⲟⲥ
ϫⲉⲛ̄ⲑⲟⲩⲱⲱ̄ ⲁⲛ, ⲟⲩⲁⲉ
ⲛ̄ⲑⲛⲁⲗⲉⲓⲧⲟⲩⲣⲧⲉⲓ ⲁⲛ[16]·

1 Lacunae filled from V.
2 V. ⲛⲫ-.
3 V. ⲛⲛⲉⲫ-, > ⲧⲏⲣⲟⲩ.
4 V. > ⲉⲣⲟⲕ.
5 V. + ⲥⲉ.
6 V. ⲡⲉⲛⲥⲱⲧⲏⲣ.
7 V. ⲡⲁⲛⲟⲙⲟⲥ.
8 V. ⲛⲧⲗⲟ.
9 V. ⲁⲩⲧⲱⲙⲥ ⲙ̄ⲙⲟⲩ.
10 V. > ⲙ̄ⲙⲁⲩ.
11 V. ⲉⲟⲩⲱⲙ.
12 V. ϫⲟⲟⲥ.
13 V. ⲉⲟⲩⲱⲛⲫ.
14 V. + ⲥⲁⲣ̂.
15 V. ⲉⲕⲙⲡⲱⲁ ⲙ̄ⲙⲟⲩ.
16 V. ⲛⲑⲟⲩⲱⲱ̄ ⲁⲛ ⲉⲗⲓⲧⲟⲩⲣⲧⲉⲓ.

ⲁⲗⲗⲁ ⲁⲣⲓ ⲡⲓⲱⲙⲉ ⲛ̄ⲧⲟⲩ [1]	ⲁⲣⲓ ⲡⲙⲉⲉⲧⲉ ⲭⲉⲛⲧⲁⲩⲣⲟⲩ̄ [3]
ⲙ̄ⲡⲟⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ ⲕⲁⲧⲁ	ⲙ̄ⲡⲉⲛⲧⲁⲩⲭⲓ ⲛ̄ⲧⲉⲙⲛⲁ
ⲡⲉⲕⲧⲁⲥⲙⲁ · ⲉⲓⲱⲟⲡⲉ ⲇⲉ [2]	[ⲁ]ⲩⲥⲟⲩⲗⲟⲩⲱⲗⲥ̄ [4] ⲙ̄ⲡⲥⲟ[ⲩ] [5]
margin.	*margin.*

B. I.

[ⲉⲣⲟ [6] ⲛⲁⲓ ⲉⲧⲉⲙⲡⲟⲩⲟⲩⲱ]ⲟ̄ⲩ̄	
[ⲉⲧⲣⲉⲓⲥ̄ ⲣ̄ⲣⲣⲟ ⲉⲇⲣⲁⲓ] ⲉⲭⲱⲟⲩ ·	ⲉⲕⲁ[ⲑⲓⲥⲧⲁ . . . . .
(§52). [ⲉⲓⲱⲟⲡⲉ ⲇⲉ [7] ⲟⲩⲛ̄ⲟⲩ]ⲁ ⲣ̄ⲙⲡⲉ	ⲁⲣⲱ[
[ⲕⲗⲏⲣⲟⲥ ⲉⲣⲉⲡ]ⲉⲡⲛⲁ̄ ⲉⲧⲟⲩⲁ	ⲡⲉⲡⲛⲁ̄[
[ⲁⲃ̄ ⲙⲉ̄ ⲙ̄]ⲙⲟⲩ ⲉⲡⲉⲇⲟⲩⲟ ⲉⲧ	ⲉⲓⲱⲣⲱⲡ̄ ⲣⲙⲡ[
ⲃⲉⲧⲉⲩⲙⲛ̄ⲧⲣⲱⲙⲉ ⲉⲧⲛⲁ	ⲧⲩ̄ · ⲁⲗⲗⲁ ⲱⲁⲣⲉⲣⲱⲙⲉ ⲛⲓ[ⲙ]
ⲛⲟⲩⲉ · ⲛ̄ⲥⲉⲣⲭⲣⲉⲓⲁ ⲇⲉ [8] ⲛ̄ⲟⲩ	ⲉⲓⲙⲉ ⲉⲡⲉⲩⲙⲁ ⲛ̄ⲟⲩⲱⲣ ·
ⲛⲟⲥ̄ ⲉⲕⲁⲑⲓⲥⲧⲁ ⲙ̄ⲙⲟⲩ [9] · ⲛ̄	ⲛ̄ⲛⲉⲩⲭⲓⲣⲟⲙⲛⲧ̄ ⲛ̄ⲧⲛ̄
ⲟⲩⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ⲛ̄ ⲟⲩⲡⲣⲉⲥ	ⲗⲁⲁⲩ ⲛ̄ⲣⲱⲙⲉ ⲉⲁⲁⲩ ⲛ̄ⲕⲗⲏ
ⲃⲩⲧⲉⲣⲟⲥ · ⲛ̄ ⲟⲩⲇⲓⲁⲕⲱⲛ [10]	ⲣⲓⲕⲟⲥ · ⲁⲗⲗⲁ ⲉⲩⲱⲁⲛⲣ̄ⲭ-
[ⲛⲛ̄]ⲉⲧⲟⲃⲱⲟⲩ ⲉⲡⲁⲓ ⲉⲧⲉⲧⲛ̄	ⲣⲓ[ⲁ]
	ⲉⲧⲉⲥⲱⲧⲡ̄ ⲙ̄ⲡⲉⲧⲙ̄[ⲡⲱⲁ]
[ⲧⲁ]ⲩ ⲙ̄ⲙⲁⲩ ⲙ̄ⲡⲉⲛⲛⲁ̄ [11] ⲉⲧⲟⲩⲁ	ⲉⲃⲟⲗ ⲣ̄ⲙⲡⲟⲣⲉ · ⲉⲱ[ⲱⲡⲉ]

1 V. > ⲛⲧⲟⲩ.

2 V. continues ⲛⲥⲣⲭⲣⲓⲁ ⲁⲛ ⲛⲟⲩⲱⲙ ⲣⲛⲛⲟⲉⲓⲕ ⲙⲡⲉⲟⲩ-ⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ ⲙⲛⲗⲁⲁⲩ ⲁⲛⲁⲥⲕⲁⲍⲉ ⲙⲙⲟⲕ ⲉⲧⲣⲉⲕⲁⲓ ⲁⲗⲗⲁ ⲙⲁⲗⲗⲟⲛ ⲕⲛⲁⲓ ⲛⲟⲩⲭⲁⲣⲓⲥ ⲛⲣⲟⲩⲟ ⲛⲑⲉ ⲙ[ⲡⲉⲛⲧⲁⲩ

3 V. ⲛⲧⲁⲩ-. 4 V. ⲥⲟⲩⲗⲱⲗⲥ.

5 V. continues ⲙⲡⲥⲟⲩ]ⲧⲁⲣⲓⲟⲛ ⲙⲡⲉⲩⲣⲣⲱⲃ ⲛⲣⲛⲧⲥ ⲭⲉⲟⲩ ⲙⲟⲛⲟⲛ ⲁⲩⲱⲓⲧⲉ ⲛⲧⲟⲟⲧⲩ ⲁⲩⲧⲁⲁⲥ ⲙⲡⲁⲡⲙⲛⲧ ⲙⲙⲟ ⲁⲗⲗⲁ ⲁⲩⲕⲟⲛⲥⲩ ⲣⲱⲱⲩ ⲙⲛⲛⲭⲁⲍⲉ ⲛⲧⲙⲛⲧ-

6 Lacunae filled from V. 7 V. > ⲇⲉ.

8 V. > ⲇⲉ. 9 V. ⲉⲧⲣⲉⲩⲕⲁⲁⲩ ⲣⲓⲭⲱⲟⲩ.

10 V. Presbyter, deacon (ⲇⲓⲁⲕⲟⲛⲟⲥ), bishop.

11 V. ⲟⲩⲛⲧⲩⲡⲉⲛⲛⲁ̄.

[ав ·] етвехецр̄нотораінон
[ец]сохв̄ · н̄сеєіре м̄пете
[пш]ире поралнон[1] · алла
[ет]етротнт епетеунтач
[мм]ат м̄пепна етоуаав
[нс]екафіста м̄моч етмнт
[но]с · пепна гар̂ етоуаав̂
[пет]оуенр̄пршме евол ет̄ч

margin.

ае оуцнре н̄клнрік[ос]
пе ецмооще р̄ноум[нт]
атм̄пща · паї нтеї[мі]
не н̄нетанроут[ч е]
лаат н̄ршв̂ нтач н̄[тек]
клнсіа · ецшпе ае [ао]
пістосне ецр̄ана[ч]

margin.

B. II.

]н
]пке
(§ 54). ·]етщансн̄
[ао]а [ае р̄]нцнре нпекли
[рі]кос р̄ноуноуе ецхі
ероуи
[еп]моу · етекапеуеіш̂
[ріво]л хем̄пт̄ссшш м̄печ
[щнр]е калшс · н̄ теццее
[ре · паї] етенр̂о гар̂ ан м̄
[пхоеі]с м̄пецнї ммн м
[м]ос · наш нре унаці про
[о]ӓц н̄текклнсіа м̄пноу
[т]е · ецшпе ае ецщан
[т]шоуе м̄пеццнре ката
[п]ецмпща · етекаач
[ероуи ·

ф̣[. . . . . ное̄] (§ 56).
но̄уе̣i[ωт . . . . . а]
наскнте е̣тр̣[е]ц̣[хітоу]
ероуи епецнї · ецеран[ер]
ероч емате ет̄мтрел[а]

ау епшоупе ω̄п ер̣[оч ·]
ецшпе ае рен̣рнк[ене]
ецетсаβооу етеі[опе ·]
ецщанрноⲥ̄ ае [н̄сеоу]
ωⲙ̄ есш ратеце[ʒоусіа]
м̄п̄ртрецкаау нсшч
хекас ерене̣ψ̣ухн
тсаво евоте м̄пноу[те]
евол ріτоо̄ц · н̄сеⲙ̄[ω]
пе нач н̄клом̂ н̄шоу

[1] V. ends with м̄петерепоралнон рі[

(§ 55). [ο]ϯκλнрікос єαϯταρος
[є]ϥϣι ноєіпє с̄нτє ονκοϊ
[м]̄ноγноς · єγєкααϥ ρівολ

margin.

ϣοϯ ρ̄нτм̄нтєро м̄п[нτє]· [1]
7 єτвє̄ппасχа ає єтоϯ [2] (§ 57)

margin.

B. III.

]н
]є[τє]пнаγпе
[н̄таγс̄ ϯρ̄ος̄] м̄пχоєіс н̄
[ρнт]ϥ̄ [3] (· пєτє)н̄сенаρе
єроϥ
[а(н, єγєϣω)пе єγσнп̂ єγ

[арікє ·] єϣωпе ає ονογο
[єι]єпе єγρ̄нτсωϣе н̄
неγσω н̄βολ м̄пнаγ н̄
χ̄пс̄ô · χекас єγнасωр̂
єβολ н̄σι н̄ваіаконос ρі
χ̄мпнаос [4] єγô м̄мєрос
снаγ єγχπе наγ н̄нєγє
рнγ єγроєіс єγкатас
таєіс м̄паіθріон м̄пнаос·
єγвєονκοϊ єγнаріме ·
н̄ єγвєроєіне єγнаϣа
χє єγϣλнλ н̄ єγωϣ єγ
рєγϯсвω наγ · єрϣан

ραρτн[н̄ро н̄βολ ·]
χекас єре[н̄ваіаконос на]
ϣωпе ρірм̄[про н̄сеϯто]
отоγ м̄нн(ємоγγ ·) [3] н̄]
тоϥ н̄тен̄ваіа(кωн ρ̣)
[χρєіа]
м̄мооγ ρ̣м̄паι єр̣[оєіс єт]
вєоγатактос н̄с̣єσ[н̄]
тоγ н̄тєγноγ єγвонθєі
н̄ммаγ · наї ає тнроγ
χекас єрєпϣаχє м̄пноγ
те χιєоογ н̄тенетм̄
пϣа сωтм̄ єроϥ ρ̄ноγ
сσарϩ̄ · єрєоγкарωϥ
χє ϣωпе ρ̄нтєккλнсіа
тнрс тарєпϣаχє м̄
пχоєіс аγ̀ζане ρ̄ноγ
смоγ · єрϣанрωме ає
ϣаχє єγωϣ · єрєпєγа

1 Only space for this compendium.
2 єτоγаав̄.
3 Round brackets show a small fragment now framed with B. XXII.
4 Arab. reads λαος.

ота де атактеі етено	ріке наеі ехмпепресвт
хц̄ евол · ерепемнот̄т	терос евол хемпенец

margin. *margin.*

B. IV.

]етолло	ерепне[
]ц̄ нрецшш де	тот̄ нте[
[сенаотшм] ммнне · ет	снрнт̄ рн[
. . . . . нрецшш · н	хихпшм̀[оан . . . . . (§60).
[неготе]мллаат̄ мпарава	ѱите етеѳш ш̀[антот̄]
[сі]с [· еі]мнті нѳе етере	нат̄ енсіот̄ ерогре ем
пλаос тнрц̄ отшм· етот̄	патотка пλаос евол
шм̀ гар̀ пехац̄ нотоеік м̄	етѳулнλ · н̄ етсшт̄м е
мокрс̄ · етепаїпе поеік	пшш̀ · нтеїре он рнтк[е]
емнλаат̄ нрнгонн нрнтц̄	отшн · хекас етерпш̀а
етепаїпе поеік ріромот̄	мппасха рнотраше мн
ммате · н̄ кееіаос нен	ототноц етвенервните
тнс̄ емнрнгонн нрнтц̄	ентаѳтрнт̄ ммоот̄ рм
(§58). прецшш̀ де рше еусоотн	ппасха · етотшм̀ аѳш
нпетцшш̀ ммоот̄ · марец	етсш рнмнтсаве нім̀
тсавероеіне етотшш̀ е	аѳнтре · етвепоі
ноеі емнλаат̄ мфѳонос	7 кономос де рωмц̄ н (§61).
рмпаї · аλλа ецроот̄ н̄	нецрλаат̄ нрωв аѳмпе
тоц̄ нрото хеатотеѳѳωβ	піскопос · отае нн[епе]
(§59). [мме] · пецгалмωδос ромоі	піскопос р̄λаат̄ нрω[в]
[ω]с нпецѱаλλеі · еімнті	аѳмпоікономос [· ете]
[рωп]хωωме нпецѱаλмос	сотпц̄ де ецрроте [рнтц̄]
[м̄]мате · аѳш нтоц рωмц̄	
[он]	

margin. *margin.*

B. V.

]кан̀ етрн	
[кепе ецаіт]ен̄ ммоц кан̀	м . он[
[етрммаопе] ахнота ец	✝ отарто[в . . . . . нла]
. . . . . р]нотвал̀ мпонн	ат нршме [ахмпепіско]
[ро]е ецотшц̀ еторп нн	пос · алла хі[нотартов]
ка, нтеккліспа · щас	нтоц епеснт ет[веот]
щопе гар̀ етреотрммао	рнке ецрэршр̀ нрото[·]
ранатскн нчре етвлігіс·	нетрхріа де тнрот ец[е]
щще ещнртнк̀ гароц	сер̀нетран нчтаат м
рммц · епеіан отщнре	пепіскопос · ершан
пе нте теккліспа · нтоц	пепіскопос де келеуе
де поікономос ерепло	ет мнт̀ нартов · н пе
гос нршв̀ нім̀ щопе н	свок̀ н перото нчтаат
тоотц · нефорос мнне	мпота пота ннетснр̀
σρωωσ нтеккліспа · н	нчтмотшр̀ ехшот · кім
орфанос мннехнра ецо̀	пщшм̀ де евол̀ нтеота
нат неіωт · ецхіщохне	товрц етвеотзос нсото
мнпепіскопос етвершв	ро̀ нтезотсіа щаѣе н
нім̀ ецранац мпноуте ·	оеіпе · нос нім̀ нагапн
етхшк̀ ммоот евол̀ мн	етеєі ннархмпепіско
нетернт рнотрнт нот	пос · нкоїї де нтоц е[тна]
ωт · цхω гар̀ ммос нсі	таат · аѵш ереплот[ос]

margin. *margin.*

B. VI.

]ос	рерацц е[
нерви]е нтеккли	аѵш нтеір[е етехітот]
[сіа еуе]щопе нтоо	нтоотц · р[енелооуе н]
[тот мпес]нат · нка де	ренеіωре ете[хітот н]

[н]ім ерепіскопос
натєзотсіа нац єроот
єтаат мнтна · ннец
єщкріне ммоц нрнтот
алла єунатλотос мпнот
те ραροοτ хєєнєацхоот
євол калшс ката потшщ
мпноττе · хнмпе · мн
пшс ацхі про нроєіне
ацτ нат · ацовщ де є
нρнке · пєїρωϐ ταρ мпе
піскопос нащєіме єроц
ан · алла пноττе єтсω
щт єхмптнрц петєо
отн хєнтацрот · єтщан
снтє де нєщц єацхє н
ка, нац маναац ρнтоіко

тоотц нсєнохц євол [ρн]
тоікономіа · єущан
хоос де ρмпєцρнт хе
τнαρωπ ραтоот нρен
χрнма емнщсом нте
рωме еіме єроот · що
рп мен маρецрпмєετе
хєнтаот щωпе нана
ніас мнсапφіра тец
єріме · каі тар єнтат
ρωцт ρнтетімн м
петсωм ммін ммоот ·
мποτρβολ єторτн м
пноττе · пноττе тар
натаро ннєїсофос ρн
нετмнтсанкотс · єц
щанщωпе де мпістос

margin. *margin.*

]ω єц . . н
]є ннеτ ραтоо
[т . . . . .]тмнтщан
[ρтнц мп]ноττе ннρнке
[цн]асωтм епхоєіс єц
хω ммос нац ρмпєроот
єтммат нθє мпента
пецτот нсιнсωρ р
мнт · хєкалшс пρмραλ

кѡ нтец[το ммнапı] B. VII.
стос · євол х[єцнахоос]
нац хєаїτ н[такλнро]
номіа єрраї єн[ρнке]
нток де мпкτ λаа[т]
наї нна · текλнроно
міа тар мпхоєісте тек
кλнсіа · таї єнтацхпос
нац ріτмпецсноц ммін

ετναναογ ατω ⲙ̄πιστος	ⲙ̄ⲙοϥ · παρχοεις ϫⲁ̄ρπε
επειⲁ̄ⲛ ακϣωπε ⲉⲕⲛ̄	ⲡⲕⲁϩ ⲧⲏⲣϥ ⲙ̄ⲛ̄ⲡⲉϥϫⲱⲕ
ϩⲟⲧ̄ ⲉⲣⲉⲛⲕⲟⲩⲓ̈ · ϯⲛⲁⲕⲁ	ⲉⲃⲟⲗ · ⲡⲗⲏⲛ ⲛⲁϣⲉ ⲛⲉϥⲟ
ⲑⲓⲥⲧⲁ ⲙ̄ⲙⲟⲕ ⲉϫⲛ̄ϩⲁϩ ·	ⲣⲟⲥ ⲛ̄ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲉⲛⲧⲁⲩ
ϧⲱⲕ ⲉⲣⲟⲧⲛ ⲉⲡⲣⲁϣⲉ ⲙ̄	ⲧⲁⲛϩⲟⲩⲧⲥ̄ ⲉⲣⲟⲟⲩ̄ · ⲫⲁϫⲱ
ⲡⲉⲕϫⲟⲉⲓⲥ · ⲉϣⲱⲡⲉ ⲁⲉ	ⲥⲁⲣ ⲙ̄ⲙⲟⲥ ϫⲉⲡⲉⲟⲟⲩ̄ ⲙ̄ⲛ
ϩⲱⲙϥ ⲉⲩⲓⲁⲛⲟⲩⲱⲙ̂ ⲛ̄ϥ	ⲧⲙⲛⲧⲣⲙⲙⲁⲟ ⲛⲉⲧⲣⲙ̄ⲡⲉϥ
ⲥⲱ ⲛ̄ⲛⲧϩⲉ · ⲛ̄ϩⲟⲃⲏϥ ⲉ	ⲛⲓ̈ · ⲉⲧⲃⲉⲡⲁⲓ̈ ϣ̄ϣⲉ ⲉⲧⲣⲉ
ⲛⲉⲧⲣⲥⲣⲱϩ · ⲛ̄ⲩⲣⲓⲟⲩⲉ ⲉⲛ̄	ⲧⲉϥⲁⲓⲕⲁⲓⲟⲥⲧⲛⲏ ϣⲱⲡⲉ
ⲣⲙⲣⲁⲗ̄ ⲛ̄ⲣⲟⲟⲩⲧ̄ ⲙ̄ⲛ̄ⲛⲣⲙ̄	ϣⲁ ⲉⲛⲉϩ · ⲧⲉϥⲁⲓⲕⲁⲓⲟ
ⲣⲁⲗ̄ ⲛ̄ⲥⲣⲓⲙⲉ · ⲩⲛⲛⲧ ⲛⲥⲓ	ⲥⲧⲛⲏ ⲁⲉⲧⲉ ⲧⲁⲛⲧϣⲁⲛ
ⲡϫⲟⲉⲓⲥ ⲙ̄ⲡⲣⲙⲣⲁⲗ̄ ⲉⲧⲙ̄	ⲣⲧⲏϥ ⲉⲣⲟⲩⲛ ⲉⲡⲛⲟⲩⲧⲉ ·
ⲙⲁⲩ ⲣⲛⲟⲩⲣⲟⲟⲩ ⲉⲛⲧⲥⲱ[1]	ⲉⲩⲉϣⲱⲡⲉ ⲁⲉ ⲛ̄ⲧⲟϥ [ⲉϥ]

margin. *margin.*

B. VIII. (§ 62).

]ⲫⲁ	ⲕⲁⲁϥ ⲙ̄ⲙ[(§ 63).
]ⲛⲟⲓⲕⲟⲛⲟⲙⲟⲥ	ⲁⲉ ⲛⲓⲙ̂ ⲉⲧ[ⲉⲩ¹ⲛⲁⲧⲁⲁⲩ ⲛ̄]
]ⲛ̄ⲛⲉⲕⲕⲗⲏⲥⲓⲁ ·	ⲥⲟⲩⲟ ⲣⲓⲛ̄ⲣ[ⲡ̄ ⲣⲓⲛⲉϥ ⲉⲧⲉ]
. . . . . ⲉ ⲣⲓϫⲱⲟⲩ · ⲡⲁⲓ̈	ⲉⲓ̂ ⲉⲧⲟⲟⲧⲟⲩ ⲛ̄ⲛⲉ[ⲕⲗⲏⲣⲓ]
[ⲟⲛⲡ]ⲉ ⲡⲛⲟⲙⲟⲥ ⲛ̄ⲛⲕⲟⲩⲓ̈ ⲛ̄	ⲕⲟⲥ ⲛ̄ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲣ̄[ⲛⲟⲩ]
[ⲟⲓ]ⲕⲟⲛⲟⲙⲟⲥ · ⲁⲛⲁⲑⲉⲙⲁ	ⲡⲣⲟⲥⲫⲟⲣⲁ ⲉⲥⲥⲟⲧⲡ̄ ⲉ[ⲧⲁ]
[ⲛⲓ]ⲙ̂ ⲉⲧⲛ̄ⲧⲟⲟⲧⲟⲩ · ⲉⲣⲉ	ⲗⲟⲥ ⲉϫⲙ̄ⲡⲉⲟⲩⲥⲓⲁⲥⲧⲏ-
	[ⲣ[ⲓⲟⲛ ·]
ⲡⲉⲩⲱⲡ̂ ⲛⲁϣⲱⲡⲉ ⲣⲏ	ⲛⲉⲧⲛⲁⲥⲉⲉⲡⲉ ⲁⲉ ⲉⲡⲉⲟⲩ
ⲧⲛⲟⲥ ⲛ̄ⲉⲕⲕⲗⲏⲥⲓⲁ ⲉⲧⲥⲛⲟ ·	ⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ ⲉⲧⲉⲟⲩⲟⲙⲟⲩ
ⲁⲛⲁⲑⲉⲙⲁ ⲛⲓⲙ̂ ⲉⲧⲟⲩⲛⲁ	ⲛ̄ⲥⲓ ⲛⲉⲧⲟ̂ ⲛ̄ⲣⲙⲣⲁⲗ̄ ⲛⲁϥ ·

1 ⲥⲱⲙ̄ⲧ. 2 N. p. ⲣⲛ̄ϛ *begins.*

ернт ⲙ̄ⲙⲟⲟⲩ нⲁϥ · ⲟⲩ
ⲥⲕⲉⲩⲟⲥ ⲛ̄ⲛⲟⲩⲃ̄ · ⲙ̄ ⲟⲩⲥⲕⲉⲩ
ⲟⲥ ⲛ̄ⲣⲁⲧ · ⲙ̄ ⲟⲩⲥⲕⲉⲩⲟⲥ ⲙ̄
ⲣⲟⲙ̄ⲛ̄ⲧ · ⲉⲩⲉⲧⲥⲁⲃⲉ ⲡⲛⲟ⳨
ⲛ̄ⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲉⲣⲟⲟⲩ ⲣⲙ̄
ⲡⲱⲁ ⲙ̄ⲡⲁⲥⲭⲁ · ⲛ̄ⲥⲱⲧⲁ
ⲙⲉⲡⲉⲥⲕⲟⲡⲟⲥ ⲛ̄ⲥⲉ
[ⲥ]ⲣⲁⲓ̈ⲥⲟⲩ ⲛ̄ⲥⲱϥ · ⲉⲣⲛⲧ
[ⲁ]ⲉ ⲛⲓⲙ̄ ⲛ̄ⲣⲟⲙ̄ⲛ̄ⲧ ⲣⲓⲛⲟⲩⲃ̄
[ⲉ]ⲧⲟⲩⲛⲁⲧⲁⲁⲩ ⲉⲱⲁⲩϫⲓ
[ⲧⲟⲩ ⲙ̄]ⲣⲛⲧⲟⲩ · ⲉⲧⲉⲱⲱⲡⲉ
[ⲣⲁⲧⲉϥ]ⲉϩⲟⲩⲥⲓⲁ ⲙ̄[ⲙ . . . .

margin.

ⲛ̄ⲛⲉⲩⲧⲁⲗⲉⲟⲉⲓⲕ[1] ⲉⲣⲣⲁⲓ̈ ⲙ̄ (§ 64).
ⲥⲕⲁⲡ ⲉⲙ̄ⲡⲉⲑⲩⲥⲓⲁⲥⲧⲏ
ⲣⲓⲟⲛ[2] ⲣⲙ̄ⲗⲁⲁⲩ ⲛⲉⲕⲕⲗⲏⲥⲓⲁ ·
ⲁⲗⲗⲁ ⲣⲉⲛⲟⲉⲓⲕ ⲉⲧⲣⲙ̄ⲙ ⲙ̄
ⲉⲧⲣⲟⲟⲩⲧ · ⲉⲧⲉⲡⲁⲓ̈ⲡⲉ
ⲉⲙⲡⲟⲩⲱⲥⲕ ⲭⲏⲧⲁⲩ
ⲧⲟⲟⲩ · ⲉⲱⲱⲡⲉ ⲇⲉ ⲟⲩⲛ̄ (§ 65).
ⲡⲣⲟⲥⲣⲟⲇⲟⲥ[3] ⲣⲙ̄ⲧⲉⲕⲕ[ⲗⲏ]
ⲥⲓⲁ ⲙ̄[4]ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ [. . .
ⲡⲱⲛⲣ ⲛ̄ⲛⲉⲕⲗⲏⲣⲓⲕ[ⲟⲥ]
[ⲙⲙ̄]ⲡⲛⲉⲣ ⲙ̄ⲡⲟⲩⲟ[ⲉⲓⲛ ⲙ̄]
[ⲛ̄ⲣⲙ̄]ⲃ̄ⲥ ⲛ̄ⲛⲉⲩ[ⲱⲉⲛⲱⲭ][5]

margin.

[ⲛⲁⲩ ⲉⲧⲃ̄ⲉ]ⲧⲉⲓⲱⲟ[ⲙ̄ⲧ]ⲉ ⲙ̄ ⲣ[ⲉⲛⲕⲟⲟⲩⲉ ⲣⲕⲁⲉⲓⲧ ·] B. IX.
[ⲭⲣⲉⲓⲁ · ⲉⲱ]ⲱⲡⲉ ⲇⲉ ⲟⲛ[6]ⲟⲩⲛ̄ ⲁⲗⲗⲁ ⲣⲱⲥ ⲣ[ⲉⲩⲣⲣⲙ̄ⲙⲉ]
[ⲡⲣⲟⲥⲣⲟ]ⲇⲟⲥ ⲣⲓⲱⲱⲥ ⲣⲱⲥ ⲉⲛⲁⲟⲩϥ · ⲙ[ⲁⲣⲉⲟⲩⲱⲱⲙ]
[ⲧ]ⲉ ⲉⲣⲣⲟⲩⲟ[7] ⲉⲧⲉⲓ̈ⲱⲟⲙⲧⲉ ⲙ̄ ⲱⲱⲡⲉ ⲙ̄ⲡⲉⲕⲗ[ⲏⲣⲟⲥ ⲧⲏⲣϥ]
[ⲭ]ⲣⲉⲓⲁ · ⲉⲣⲉⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ[8] ⲉⲧⲛⲁⲟⲩϥ[10] · ⲛ̄ⲕⲁ ⲇⲉ ⲛⲓ[ⲙ]
ⲛⲁϥⲓⲧⲟⲩ[9] ⲛ̄ϥⲭⲣⲱ ⲙ̄ⲙⲟⲟⲩ · ⲉⲧⲛⲁⲣⲣⲟⲩⲟ ⲉⲣⲟⲟⲩ · ⲛ̄[ⲥⲉ]
ⲕⲁⲧⲁ ⲧⲁⲥⲁⲡⲏ ⲙ̄ⲡⲛⲟⲩⲧⲉ ⲣⲣⲱⲃ̄ ⲉⲧⲉⲭⲣⲉⲓⲁ[11] ⲛ̄ⲛⲣⲛⲕ[ⲉ·]

1 N. ⲗⲁⲁⲩ ⲛⲟⲉⲓⲕ. 2 N. >. 3 N. ⲡⲣⲟⲥⲟⲇⲟⲥ.
4 N. ⲣⲱⲥⲧⲉ ⲉⲣⲱⲱⲉ ⲉⲧⲉⲡⲣⲟⲥⲫ. ⲙⲛⲧⲉⲭⲣⲓⲁ ⲙⲡⲱⲛⲣ.
5 N. *continues* (= Zoega 624) ⲉⲛⲱⲭⲗⲉⲓ ⲙⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲣⲙⲗⲁⲁⲩ ⲛⲣⲱⲃ̄ · ⲉⲱⲱⲡⲉ ⲇⲉ ⲙⲛⲡⲣⲟⲥⲟⲇⲟⲥ ⲣⲓⲱⲱⲥ ⲣⲱⲥⲧⲉ ⲉⲣⲱⲱⲉ ⲉⲧⲉⲡⲣⲟⲥⲫ. ⲙⲛⲡⲱⲛⲣ ⲛⲛⲉⲕⲗⲏⲣ. ⲙⲛⲡⲛⲉⲣ ⲛⲛⲣⲛⲃ̄ⲥ ⲉⲓⲉ ⲉⲣⲉⲡⲉⲡⲓⲥⲕ. ☩ ⲛⲁⲩ ⲉⲧⲃ̄ⲉ[ⲧⲉⲓ *etc.*
6 N. >. 7 N. ⲣⲱⲥⲧⲉ ⲣⲣⲟⲩⲟ. 8 N. ⲡⲟⲓⲕⲟⲛⲟⲙⲟⲥ.
9 N. ⲩⲓⲧⲟⲩ. 10 N. >. 11 N. ⲣⲱⲃ̄ ⲉⲣⲟϥ ⲣⲛⲧⲉⲭⲣⲓⲁ.

ⲉⲡⲟⲩⲱϣ̄[1] ⲧⲏⲣⲩ ⲙ̄ⲡⲛⲟⲩⲧⲉ[2]	ⲧⲁⲓ ⲥⲁⲣⲧⲉ ⲟⲉ ⲉⲛⲧⲁⲩⲕⲁⲁⲥ
ⲉⲧⲙ̄ⲛ̄ⲧⲯⲁⲛϩⲧⲏⲩ[3] ⲛ̄ⲛ[4]	ⲉϩⲣⲁⲓ[8] ⲛ̄ⲥⲓ ⲡⲉϫⲥ̄ ⲧⲁⲡⲉ ⲛ̄
ϩⲛⲕⲉ · ⲡⲗⲏⲛ ⲛ̄ⲛⲉⲩⲟⲃϣ̄ⲩ	ⲧⲉⲕⲕⲗⲏⲥⲓⲁ · ⲛ̄ⲧⲟⲩ ⲙ̄ⲛ
ⲉⲟⲩⲟⲛ ⲉⲩⲣ̄ⲥϩⲱϩ[5] ⲁⲗⲗⲁ ⲉ	ⲛⲉⲩⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲛ̄ⲉⲓⲟⲧⲉ[9]
ⲧⲣⲉⲟⲩⲱϣ̄ ϣ̄ⲱⲡⲉ ϩⲓⲱⲟⲩ	ⲛ̄ⲛⲉⲕⲗⲏⲣⲓⲕⲟⲥ · ⲉⲩϫⲱ
ⲧⲏⲣⲟⲩ ·[6] ⲉⲓⲩϫⲉⲡⲁⲩⲗⲟⲥ ⲥⲁⲣ	ⲙ̄ⲙⲟⲥ ϩⲙ̄ⲡⲕⲁⲧⲁ ⲓ̈ⲱϩⲁⲛ
ⲥⲡⲟⲩⲁⲁϩⲉ ⲉⲩⲉⲓⲱ ⲙ̄ⲡⲟⲗⲓⲥ	ⲛⲛⲥ ϫⲉⲱⲉⲡⲡⲉⲧⲛ̄ϩⲣⲓⲁ[10]
ⲙ̄ⲛⲛⲉⲧⲉⲣⲛⲩ ⲉⲓ̈ⲉ ⲡⲟⲥⲱ	ⲙ̄ⲙⲟⲩ[11] ⲉⲡⲱⲁ · ⲙ̄[12] ϫⲉⲕⲁⲥ
	[ⲉⲓ̈ⲉ
ⲙⲁⲗⲗⲟⲛ ⲛⲉⲕⲕⲗⲏⲥⲓⲁ ⲉⲧ	☩ ⲛ̄ⲛϩⲛⲕⲉ · ⲡϫⲟⲉⲓⲥ ⲛ̄ϣⲟ
ϩⲛⲟⲩⲡⲟⲗⲓⲥ ⲛ̄ⲟⲩⲱⲧ · ⲙ̄	ⲣⲡ[13] · ⲙ̄ⲛⲛⲥⲱⲥ ⲛ̄ϩⲛⲕⲉ ⲙ̄
ⲑⲉ ⲉⲩⲁⲩϫⲟⲟⲥ ϩⲛⲧⲉⲡⲣⲟⲥ	ⲡⲗⲁⲟⲥ[14] · ⲧⲁⲓ̈ⲧⲉ ⲑⲉ ⲙⲁⲣⲉ-
	[ⲛⲉⲙ
ⲕⲟⲣⲓⲛⲑⲓⲟⲩⲧⲉ ϫⲉϫⲉⲕⲁⲥ	ⲕⲁ ⲧⲏⲣⲟⲩ[15] ⲙ̄ⲧⲉⲕⲕⲗⲏⲥⲓⲁ
ⲉⲣⲉⲡⲉⲧⲙ̄ϩⲟⲩⲟ ϣ̄ⲱⲡⲉ ⲉ[7]	ϣ̄ⲙ̄ϣⲉ[16] ⲙ̄ⲧⲉϩⲣⲉ ⲙ̄ⲙⲁⲧⲉ
	ⲙ̄ⲛⲑⲃⲉⲱ ⲛⲛⲉⲕⲗⲏⲣⲓⲕⲟⲥ[17]
margin.	*margin.*

1 N. > ⲉ. 2 N. + ⲡⲉ. 3 N. ⲟⲩⲙⲛⲧ-. 4 N. ⲉⲟⲩⲛ ⲉⲙ-.
5 N. ⲉⲟⲩⲉⲕⲕⲗⲏⲥⲓⲁ ⲉⲥⲉⲣⲥϩⲱϩ ⲡⲁⲣⲁ ⲟⲩⲉⲓ.
6 N. ⲉⲩϫⲱⲟⲩⲟⲩ ⲙⲛⲛⲉⲧⲉⲣⲛⲩ ⲉⲧⲣⲉⲟⲩⲱϣ̄ ϣ̄ⲱⲡⲉ ⲛϩⲛⲧⲟⲩ ⲧⲏⲣⲟⲩ.
7 N. p. ⲣⲛⲏ *continues* ⲉⲡⲱⲱⲧ ⲛⲛⲏ ϫⲉⲉⲣⲉⲟⲩⲱϣ̄ ϣ̄ⲱⲡⲉ ⲙⲙⲟⲛ · ⲕⲛⲁⲥⲉⲛϩⲟⲓⲛⲉ ⲉⲩⲧⲁϩⲉ ⲉⲣⲉϩⲛⲕⲟⲟⲩⲉ.
8 N. ⲧⲁⲓ ⲥⲁⲣⲧⲉ ⲧⲉϥⲛⲁⲕⲁⲁⲥ ⲉⲡⲉⲥⲏⲧ.
9 N. ⲉⲧⲉⲛⲉⲉⲓⲟⲧⲉ. 10 N. ϣ̄ⲱⲡ ⲙⲡⲉⲧⲛ-.
11 N. ⲛⲁϥ. 12 N. >. 13 N. + ⲙⲛⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ.
14 N. > ⲙⲡⲗ. 15 N. >. 16 N. ⲣϩⲱⲃ.
17 N. *continues* ⲙⲛⲛⲥⲱⲥ ⲛⲉϫⲣⲓⲁ ⲛⲛϩⲛⲕⲉ ⲁⲧⲱ ⲕⲛⲁⲣϫⲟⲉⲓⲥ ⲉⲛⲉⲕⲗⲏⲣⲓⲕⲟⲥ ϩⲙⲡⲉⲓⲥⲙⲟⲩ ⲛⲧⲥⲧⲙⲕⲁⲁⲩ ⲉⲕⲱⲧⲉ ϩⲛⲗⲁⲁⲩ ⲙⲙⲁⲛⲧⲉⲓϣ̄ⲱⲧ ⲁⲧⲱ ⲕⲛⲁ☩ϩⲛⲩ ⲛⲛⲉⲩⲯⲩⲭⲏ.

B. X. [χη ρητ]ⲙⲛⲧⲉρο ⲛⲙⲡⲛⲧⲉ[·] | ⲛⲁⲩ[9] ⲉⲡⲉⲟⲃⲃⲓ[ο ⲙⲡⲥⲱⲧⲏρ]
[κατα ⲑⲉ[1] ⲛ]ⲧⲁⲡⲉⲛⲭⲟⲉⲓⲥ | ⲙⲛⲡⲉⲩⲣⲡⲙⲉ[ⲉⲧⲉ ⲉⲩⲟ ⲛ]
[τοⲩ
[χ]ⲉⲛⲉⲛⲉⲓⲟⲧⲉ[2] ⲛⲁⲡⲟⲥⲧⲟ | ⲃⲣⲣⲉ ⲛⲥⲉⲧⲱⲣⲣ[10] ⲙⲙⲟⲟ[ⲩ]
[λ]ⲟⲥ ⲭⲉⲁⲩⲁⲁⲩ[3] ⲛⲁⲧⲣⲟⲟⲩⲱ | ⲉⲡⲉⲣⲟⲩⲟ · ⲛⲛⲉⲧⲁⲙⲉλ[ⲉⲓ][11]
ⲉⲛⲁⲡⲥⲱⲙⲁ · ⲉⲧⲃⲉⲡⲁⲓ | ⲉⲣⲡⲉⲓⲱⲟⲙⲛⲧ ⲛⲱⲁ ⲧⲣ
ρⲱⲟⲩ ⲁⲧⲣⲩⲡⲟⲙⲉⲓⲛⲉ ⲉⲣⲟⲩ | ⲣⲟⲙⲡⲉ[12] · ⲡⲱⲁ ⲙⲡⲡⲁⲥⲭⲁ·
ⲣⲛⲉⲛⲣⲓⲥⲉ[4] ⲉⲙⲡⲟⲩⲥⲱⲧⲡ | ⲙⲛⲡⲱⲁ ⲛⲧⲡⲉⲛⲧⲏⲕⲟⲥⲧⲏ
ⲛⲣⲛⲧ ⲱⲁⲣⲣⲁⲓ ⲉⲧⲣⲉⲩⲥⲉⲣⲥ | ⲙⲛⲡⲱⲁ ⲛⲧⲁⲉⲡⲓⲫⲁⲛⲓⲁ,[13] sic
ⲣⲙⲥ ⲛⲥⲉⲟⲩⲱⲙ ⲁⲩⲱ ⲙⲡⲟⲩ | ⲉⲧⲉⲥⲟⲩⲙⲛⲧⲟⲩⲉ ⲛⲧⲱⲃⲉ
(§66). ⲣⲁⲡⲓⲥⲧⲟⲥ · ⲉⲣⲉⲡⲉⲡⲓⲥⲕⲟ | ⲡⲉ · ⲛⲛⲉλⲁⲁⲩ ⲥⲱ ⲉⲙⲡⲥⲉⲓ
Ⲡⲟⲥ ⲁⲉ[5] ⲟⲩⲱⲙ ⲙⲛⲛⲉⲕλ- | ⲉⲡⲉⲓⲥⲧⲏⲣⲉⲁⲣⲓⲟⲛ[14] · ⲟⲩⲁⲉ ⲛ
[ⲏⲣⲓ
ⲕⲟⲥ ⲛⲣⲁⲣ ⲛⲥⲟⲡ ⲧⲣⲣⲟⲙⲡⲉ[6]· | ⲛⲉλⲁⲁⲩ ⲛⲱⲙⲙⲟ ⲉⲓ ⲉⲧⲉⲩ
ⲭⲉⲕⲁⲥ ⲉⲩⲉⲛⲁⲩ ⲉⲧⲉⲩⲕⲁ | ⲙⲛⲧⲉ ⲉⲃⲟλ ⲣⲛⲕⲉⲫⲧλⲏ ·
ⲧⲁⲥⲧⲁⲥⲓⲥ ⲭⲉⲉⲛⲉ ⲥⲉⲟⲩⲱⲙ[7] | ⲉⲓⲙⲏⲧⲓ ⲡⲉⲕλⲏⲣⲟⲥ ⲙⲁⲩ
ⲣⲛⲟⲩⲉⲡⲓⲥⲧⲏⲙⲏ ⲣⲛⲑⲟⲧⲉ | ⲁⲁϥ · ⲛⲛⲉλⲁⲁⲩ ⲛⲣⲛⲧⲟⲩ (§67).
ⲙⲡⲛⲟⲩⲧⲉ ⲁⲩⲱ ⲉⲩⲉⲉⲓ ⲉ | ⲱⲁⲭⲉ ⲉⲧⲟⲩⲱⲙ[15] · ⲟⲩⲁⲉ ⲛ
ⲃⲟλ ⲣⲱⲟⲩ ⲛϥⲓⲁⲕⲟⲛⲉⲓ | ⲛⲉⲧⲫⲓ ⲛⲉⲧⲃⲁλ ⲉⲣⲁⲓ ⲣⲁ
ⲛⲁⲩ · ⲉⲱⲱⲡⲉ ⲁⲉ[8] ⲟⲩⲛⲥⲟⲙ | ⲡⲣⲟ ⲛⲛⲉⲧⲉⲣⲛⲩ ⲉⲧⲟⲩⲱⲙ ·

1 N. ⲛⲑⲉ.
2 N. ⲧⲟⲩⲭⲟ ⲛⲛⲉⲛ-.
3 N. ⲉⲩⲉⲁⲁⲩ.
4 N. ⲣⲛⲛ-.
5 N. >.
6 N. ⲧⲉⲣⲟⲙⲡⲉ.
7 N. ⲭⲉⲥⲉⲛⲁ-.
8 N. > ⲁⲉ.
9 N. ⲉⲡⲉⲟⲟⲩ ⲉⲡⲟⲃⲃⲓⲟ.
10 N. ⲧⲱⲣⲣ (correct Peyron, 260).
11 N. + ⲁⲉ.
12 N. ⲉⲣⲡⲁⲓ ⲛⲱⲟⲙⲛⲧ ⲛⲥⲟⲡ ⲧⲉⲣⲟⲙⲡⲉ.
13 N. ⲛⲧⲉⲡⲓⲫ.
14 N. ⲛⲟⲩⲉⲱ ⲛⲉⲓ ⲉⲡⲉⲧⲛⲣ.
15 N. ⲱⲁⲭⲉ ⲉⲡⲧⲛⲣⲩ ⲱⲁⲛⲧⲟⲩⲟⲩⲱ ⲉⲧⲟⲩⲱⲙ.

ⲙ̄ⲙⲟⲩ ⲙⲁⲣⲉⲩⲉⲓ̂ⲱ ⲛ̄ⲛⲉⲧ[1]	ⲉⲣⲯⲁⲛⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁⲉ[3]
ⲟⲧⲉⲣⲛⲧⲉ ⲣⲛ̄ⲛⲉⲩⲥⲓϫ · ⲉⲯ[2]	ⲧⲁⲧⲉⲟⲧⲯⲁϫⲉ ⲛⲧⲉ ⲡⲛⲟⲩ[4]
margin.	*margin.*

B. XI. [ⲕⲟⲛⲟⲥ ⲛ̄]ⲯ[ⲟⲙⲛⲧ ⲛ̄ⲥⲟⲛ] | ⲉⲩⲉⲯ[ⲱϫⲡ ⲉⲡⲁⲣⲟⲩ ⲛ̄ⲟⲩ] (§ 69).

[ⲧ̄ⲣⲣⲟⲙⲡ]ⲉ[5] · ⲙ̄ⲛ̄ⲛⲥⲁⲡⲉ	ⲙⲉⲣⲓⲉ ⲉⲥⲣⲏ[ⲧ ⲕⲁⲧⲁ[7] ⲧⲉⲩ]
[ⲕⲗⲏⲣⲟⲥ] ⲛ̄ⲧⲡⲟⲗⲓⲉ ⲛ̄ⲥⲉ	ⲥⲟⲙ̂ ⲉⲧⲣⲉⲯ[ⲱⲡⲉ ⲛ̄ⲛⲉⲧ]
ⲱⲯ ⲉⲣⲟⲟⲩ ⲛ̄ⲛⲉ̈ⲓⲇⲓⲕⲁⲓ	ⲉⲣⲓⲧ[8] ⲛ̄ⲥⲉⲛ̄ⲧ̄ⲉ ⲣⲛ̄ⲛⲉⲩⲥ[ⲓϫ]
ⲱⲙⲁ ⲙ̄ⲛ̄ⲛⲉ̈ⲣⲁⲡ̂[6] · ⲛ̄ⲧⲉ	ϫⲉⲕⲁⲥ ⲛ̄ⲧⲟⲟⲩ ⲣⲱⲟⲩ ⲉ[ⲧⲉ]
ⲡⲯⲁϫⲉ ϫⲱ̂ⲕ ⲉⲃⲟⲗ ⲉϫ̄ⲛ	ⲥ̄ⲗⲥⲱⲗⲟⲩ[9] ⲛ̄ⲟⲉ ⲉⲛ̄ⲛⲉⲛⲧⲁⲩ
ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ϫⲉⲛⲉⲥⲟⲩⲛⲛⲃ	ⲱⲣⲉ̄[10] · ⲛⲉⲧⲛⲁⲣⲉ ⲁⲉ[11] ⲉⲡⲕⲁⲣ
ⲛⲁ† ⲣⲓⲱⲟⲩ ⲛ̄ⲟⲩⲁⲓⲕⲁⲓⲟ	ⲣ̄ⲙⲡⲉⲩⲱⲣⲉ̄[12] · ⲛ̄ⲛⲉⲩⲕⲟⲧⲩ̄[13]
ⲥⲧⲛⲏ ⲙ̄ⲛⲟⲩⲟⲩϫⲁⲓ̈ ϫⲉⲕⲁⲥ	ⲉⲡⲁⲣⲟⲩ ⲉⲥⲣⲓⲧⲟⲩ[14] · ⲁⲩⲱ ⲛⲉ
ⲉⲣⲉⲛⲉⲥⲡⲗⲁⲧⲭⲛⲟⲛ ⲛ̄ⲛⲉⲧ	ⲕⲛⲁⲁⲩ ⲉⲧⲩⲛⲁⲣⲡⲉⲩⲱⲃⲯ[15]
ⲟⲩⲁⲁⲃ̂ ⲙ̄ⲧⲟⲛ ⲙ̄ⲙⲟⲟⲩ ⲉⲣⲣⲁⲓ̈	ⲛ̄ⲛⲉⲩⲕⲟⲧⲩ̄ ⲉⲡⲁⲣⲟⲩ ⲉⲩⲓ

1 N. ⲉⲓⲁⲛⲉⲧ-.

2 N. *continues* ⲉⲯϫⲉⲙⲛⲥⲟⲙ ⲙⲙⲟⲩ ⲙⲁⲣⲉⲡⲁⲣⲭⲏⲡⲣⲉⲥⲃⲩ-ⲧⲉⲣⲟⲥ ⲉⲓⲉ ⲡⲉⲧⲙⲛⲛⲥⲱⲩ ⲉⲓⲱ ⲛⲛⲉⲧⲟⲩⲉⲣⲛⲧⲉ · ⲡⲗⲏⲛ ⲧⲉⲛ-ⲧⲟⲗⲏ ⲙⲡⲥⲱⲧⲙⲣ ⲙⲡⲣⲕⲁⲁⲥ ⲉⲃⲟⲗ ⲧⲉⲧⲛⲁ†ⲗⲟⲩⲟⲥ ⲅⲁⲣ ⲣⲁⲛⲁⲓ ⲧⲏⲣⲟⲩ ϫⲉⲕⲁⲥ ⲛⲧⲟⲟⲩ ⲣⲱⲟⲩ ⲉⲧⲉⲛⲁⲩ *etc.*

3 N. >. 4 N. *continues* ⲡⲛⲟⲩⲧⲉ ⲣⲛⲧⲉⲩⲙⲛⲧⲉ ⲛⲥⲉ†ⲣⲛⲧ ⲉⲣⲟⲩ ⲧⲏⲣⲟⲩ (§ 68) ⲛⲕⲉⲕⲗⲏⲣⲓⲕⲟⲥ ⲧⲏⲣⲟⲩ ⲉⲧ-ⲣⲙⲡⲧⲟⲯ ⲉⲧⲉⲁⲡⲁⲛⲧⲁ ⲉⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲯⲟⲙⲛⲧ *etc.*

5 N. + ⲛⲟⲩⲣⲟⲟⲩ ⲛⲟⲩⲱⲧ ⲙⲛⲛⲉⲧⲉⲣⲛⲧ.

6 N. + ⲁⲩⲱ ⲛⲥⲉⲥⲣⲁⲓⲥⲟⲩ ⲛⲁⲩ ⲛⲥⲉⲕⲁⲁⲩ ⲕⲁⲧⲁ †ⲙⲉ ϫⲉⲕⲁⲥ ⲉⲧⲉⲧⲥⲁⲃⲟⲟⲩ ⲧⲏⲣⲟⲩ ⲉⲙⲟⲟⲩⲉ ⲣⲛⲛⲉⲓⲇⲓⲕⲁⲓⲱⲙⲁ ⲙⲛⲛⲉⲓⲣⲁⲡ.

7 N. ⲙⲉⲣⲟⲥ ⲕⲁⲧⲁ. 8 N. ⲥⲟⲙ ⲉⲥⲣⲛⲧ ⲛⲛⲉⲧⲉⲣⲓⲧ.

9 N. ⲥⲗⲥⲱⲗⲥ. 10 N. repeats ⲛⲉⲛⲧⲁⲩⲱⲣⲉ̄.

11 N. >. 12 N. ⲣⲙⲡⲉⲩ-. 13 N. ⲛⲛⲉⲩⲕⲟⲧⲟⲩ.

14 N. ⲉⲕⲟⲧⲩⲟⲩ. 15 N. ⲉⲩⲯⲁⲛⲣ-.

ⲉϫⲱⲛ ⲛ̄ⲑⲉ[1] ⲉⲛⲧⲁⲩⲙ̄ⲧⲟⲛ
ⲙ̄ⲙⲟⲟⲩ ⲉⲣⲁⲓ ⲉϫⲙ̄ⲫⲓⲗⲏⲙⲱⲛ
ⲡⲙⲁⲑⲏⲧⲏⲥ ⲙ̄ⲡⲁⲩⲗⲟⲥ[1] · ⲕⲁ
ⲧⲁ ⲑⲉ ⲉⲧⲥⲏⲣ̄ ϫⲉⲛⲉⲕⲡⲉⲧ
ⲟⲩⲁⲁⲃ ⲣ̄ⲛⲟⲩⲧⲉⲗⲏⲗ̄ ⲥⲉⲛⲁ
ⲧⲉⲗⲏⲗ ⲉⲧⲃⲉⲇⲁⲩⲉⲓⲁ̄ ⲡⲉⲕ
ⲣ̄ⲙⲣⲁⲗ · ⲉⲧⲃⲉ[2]ϫⲉⲁⲛⲉⲕⲗⲏ
ⲣⲓⲕⲟⲥ ⲛ̄ⲩⲏⲣⲉ ⲛ̄ⲧⲉⲕⲕⲗⲏ
ⲥⲓⲁ ⲙⲟⲟⲩⲉ ⲕⲁⲧⲁ ⲛⲉⲧⲣ̄
ⲁⲛⲁⲩ ⲙ̄ⲡⲛⲟⲩⲧⲉ ⲣ̄ⲛⲣⲱⲃ
ⲛⲓⲙ · [3]

ⲧⲟⲩ · ⲡⲣⲛⲕⲉ ⲙ̄ⲛⲡⲩ̄ⲙ
ⲙⲟ[4] ⲉⲩⲉⲕⲁⲁⲩ ⲛⲁⲩ ⲉⲡⲁⲣⲟⲩ ·
ϫⲉⲕⲁⲥ ⲉⲣⲉⲡⲉⲥⲙⲟⲩ ⲙ̄
ⲡⲛⲟⲩⲧⲉ ⲛⲁⲉⲓ ⲉϫⲙ̄ⲛⲉϫⲛⲟ[5]
ⲟⲩ ⲣ̄ⲙⲡⲧⲣⲉⲩⲣⲡⲉⲩⲟⲩⲱⲩ[6]
ⲁⲩⲱ ⲩⲛⲁⲡⲱⲛⲧ̄ ⲛⲁⲩ[7] ⲉ
ⲣⲟⲩⲛ ⲉⲛⲉⲩⲁⲡⲟⲑⲏⲕⲏ ⲛ̄ⲩ[8]
ⲙⲁⲣⲟⲩ ⲛ̄ⲧⲉⲡⲉⲥⲙⲟⲩ ⲙ̄
ⲡⲛⲟⲩⲧⲉ[9] ⲱⲡⲉ ⲛ̄ⲣⲛⲧⲟⲩ
ⲛ̄ⲥⲉⲧⲙ̄ⲙⲱⲩ ϫⲉⲁⲩⲉⲱ

ⲧⲙ̄ ⲛ̄ⲥⲁⲡⲱⲁϫⲉ ⲙ̄ⲡϫⲟⲉⲓ̈ⲥ[10]

margin. *margin.*

B. XII. (§ 70).

]ⲛⲙ . | . . . ⲥ[
[ⲙ̄ⲡⲣⲉⲥⲃⲩⲧⲉ]ⲣⲟⲥ ⲛ̄ ⲛⲁⲓⲁ | ⲓⲉⲃⲣ[ⲁ[11] ⲛ]
ⲕⲟⲛⲟⲥ · ⲱⲟⲣⲡ ⲙⲉⲛ ⲉⲩⲉ | ⲟⲩⲣ̄ⲙⲙⲁ[ⲟ·] ⲡⲉⲧ[ⲙ̄ⲙⲁⲩ ⲟⲩ]
ⲣⲁⲣⲉⲣ̂ ⲉⲧⲗⲉⲓⲧⲟⲩⲣⲅⲓⲁ ⲙ̄ⲡⲉ | ⲭⲣⲓⲥⲧⲟⲥⲡⲉ ⲉⲡⲉⲣⲟⲩⲟ ⲁⲩ
ⲑⲉⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ ⲕⲁⲧⲁ ⲛⲉⲓ̈ | ⲡⲱⲩ̄ ⲉϫⲱⲩ ⲛ̄ⲙⲙⲁⲩ ⲙ̄ⲡⲉ[ⲩ]

1 N. p. ⲣ̄ⲍ̄. ⲛⲑⲉ ⲛⲫⲓⲗ. ⲡⲙⲁⲑⲏⲧⲏⲥ ⲙⲡⲁⲩⲗⲟⲥ ⲛⲧⲁⲩⲙⲧⲟⲛ ⲙⲙⲟⲟⲩ ⲉⲣⲁⲓ ⲉϫⲱⲛ. 2 N. ⲉⲃⲟⲗ.

3 N. *continues* ⲉⲩⲱⲡⲉ ⲇⲉ ⲟⲩⲕⲗⲏⲣⲓⲕⲟⲥ ⲛⲟⲩⲟⲉⲓⲉⲡⲉ ⲉⲩⲯⲁⲛⲟⲩⲱ ⲉⲩⲱⲣⲥ ⲙⲡⲉⲩⲱⲣⲥ ⲛⲛⲉⲩϫⲱⲕ ⲉⲃⲟⲗ ⲙⲡⲉⲩⲱⲣⲥ ⲧⲏⲣⲩ ⲟⲩⲥⲟⲩⲟ ⲛ ⲟⲩⲱⲧ ⲁⲗⲗⲁ ⲉⲩⲉⲩⲱϫⲡ *etc.*

4 N. ⲛⲣ- ⲙⲛⲛⲩ-. 5 N. ⲉⲓ ⲉⲣⲁⲓ ⲉϫⲛⲛⲉⲩϫ-.

6 N. ⲣ̄ⲙⲡⲧⲣⲛ-. 7 N. >. 8 N. ⲩⲁⲛⲧⲩ-. 9 N. > ⲙⲡⲛ.

10 N. *continues* ⲧⲁⲡⲁⲣⲭⲏ ⲇⲉ ⲛⲛⲕⲁ ⲛⲓⲙ ⲉⲧⲩⲟⲟⲡ ⲣⲛⲧⲉⲩⲥⲱⲩⲉ ⲉⲩⲉϫⲓⲧⲟⲩ ⲉⲣⲟⲩⲛ ⲉⲡⲛⲓ ⲙⲡϫⲟⲉⲓⲥ ⲡⲉⲩⲛⲟⲩⲧⲉ ⲙⲡⲁⲧⲉⲩϫⲓⲧⲡⲉ ⲙⲙⲟⲟⲩ ⲛⲧⲟⲩ ⲙⲛⲛⲁⲡⲉⲩⲛⲓ ⲙⲛⲛⲉⲩⲱⲛⲣⲉ · [

11 ⲓ ⲉⲣⲣ[ⲁⲓ possible.

ⲉⲛⲧⲟⲗⲏ ⲙ̅ⲛ̅ⲛⲉⲓⲇⲓⲕⲁⲓⲱⲙⲁ
ⲙ̅ⲛ̅ⲛⲉⲓⲣⲁⲡ · ⲉⲩⲉⲉⲓⲣⲉ ⲛ̅ⲧ̅
ⲗⲉⲓⲧⲟⲩⲣⲅⲓⲁ ⲙ̅ⲡⲙⲁ ⲉⲧⲟⲩ
ⲁⲁⲃ̀ ⲣ̀ⲙⲡⲉⲩⲥⲱⲙⲁ ⲙ̅ⲙⲓⲛ
ⲙ̅ⲙⲟⲩ · ⲛ̅ⲛⲉⲩⲕⲁⲧⲁⲫⲣⲟⲛⲓ
ⲙ̅ⲡⲱ̀ⲙ̀ⲩⲉ ⲙ̅ⲡⲙⲁ ⲉⲧⲟⲩⲁⲁⲃ̀
ⲕⲁⲛ ⲉⲩⲣ̀ⲭⲣⲉⲓⲁ ⲁⲛ ⲛ̅ⲟⲩⲱⲙ̂
ⲣ̀ⲛⲧⲉⲕⲕⲗⲏⲥⲓⲁ · ⲁⲗⲗⲁ ⲛ̅ⲩ̅
ⲉⲓⲙⲉ ⲟⲛ ⲉⲡⲁⲓ̈ ⲣⲁⲓ̈ ⲛ̀ⲣⲛ̀ⲧⲩ̅ ·
ⲭⲉⲉⲓ̀ⲱⲭⲉ ⲛ̅ⲧ̀ⲟⲩⲱⲙ̂ ⲁⲛ ⲟⲛ
ⲣ̀ⲛⲛⲕⲁ ⲛ̅ⲧⲉⲕⲕⲗⲏⲥⲓⲁ̂ · ⲁⲗ
ⲗⲁ ⲛ̅ⲕⲟⲟⲩⲉ ⲧⲏⲣⲟⲩ ⲉⲧ
ⲱ̀ⲟⲟⲡ ⲛⲁⲓ̈ ⲛⲁⲡⲛⲟⲩⲧⲉ
ⲛⲉ · ⲭⲥⲛ̀ⲣ̀ ⲅⲁⲣ̂ ⲭⲉⲡⲁⲡⲭⲟⲓ̈ⲥ
ⲡⲉ ⲡⲕⲁ̀ⲣ̀ ⲙ̅ⲛ̅ⲛⲉⲩⲭⲱ̂ⲕ ⲉⲃⲟⲗ ·

ⲭⲛⲟⲟⲩ ⲧⲏⲣ̅ⲩ̅ · ⲧⲁⲓ̈ⲧⲉ ⲟⲉ
ⲉⲧⲉⲣⲉⲡⲭⲟⲉⲓⲥ ⲱ̀ⲓⲛⲉ ⲛ̅ⲥⲁ
ⲣⲉⲛⲕⲟⲩⲓ̈ · ⲧⲁⲣⲉⲩⲧ̀ ⲛ̀ⲣⲉⲛ
ⲛⲟⲥ ⲉⲡⲉⲧⲙⲁ · ⲡⲉⲧⲛⲁⲭⲣⲱ
ⲅⲁⲣ̂ ⲛ̅ⲛⲉⲩⲣⲟⲩⲡⲁⲣⲭⲟⲛⲧⲁ
ⲕⲁⲧⲁ ⲡⲟⲩⲱⲙ̂ ⲙ̅ⲡⲛⲟⲩⲧⲉ
ⲡⲛⲟⲩⲧⲉ ⲛⲁⲁⲁⲩ ⲣⲱⲙⲩ ⲛ̅
ⲭⲟⲉⲓⲥ ⲉⲭⲙ̅ⲙⲛⲧⲉ ⲙ̅ⲡⲟⲗⲓⲥ
ⲣ̀ⲛⲧⲡⲉ ⲉⲡⲙⲁ ⲛ̅ⲧⲉⲓ̈ⲙⲛⲁ ⲛ̅
ⲟⲩⲱⲧ ⲉⲧⲉⲧⲙ̅ⲛ̅ⲧⲣ̅ⲙ̅ⲙⲁⲟ
ⲙ̅ⲡⲉⲓ̈ⲕⲟⲥⲙⲟⲥⲧⲉ · ⲁⲩⲱ
ⲩⲛⲁⲭⲣⲱ ⲣⲱⲙⲩ ⲛ̅ⲛⲁⲡⲛⲟⲩ
ⲧⲉ ⲛ̅ⲑⲉ ⲉⲧⲉⲣⲛⲁⲩ · ⲁⲩⲱ
ⲩⲛⲁⲥⲉⲓ ⲛ̅ⲑⲉ ⲉⲧⲉⲣⲉⲧⲉⲩ
ⲯⲩⲭⲏ ⲟⲩⲁ̀ⲱ̀ⲥ · ⲡⲉⲕⲗⲏⲣⲓ
ⲕⲟⲥ ⲥⲉ ⲉⲧⲛ̅ⲧⲁⲩ ⲙ̅ⲙⲁⲩ ⲙ̅
ⲡⲃⲓⲟⲥ ⲙ̅ⲡⲉⲓ̈ⲕⲟⲥⲙⲟⲥ

margin. *margin.*

B. XIII.

ⲣ̀]ⲙ̀ⲡⲗⲁⲫ[1]ⲉⲗ[

[ⲣ̀]ⲛ̅ⲧⲙⲉ[2] · ⲡ[ⲁⲓ ⲇⲉ ⲉⲩⲱⲁⲛ] ⲛ̀]ⲥ̀ⲉⲙⲓⲥⲉ ⲛⲁ[ⲕ]

[ⲛ]ⲟ̀ⲩ, ⲉⲭⲱⲱ̀ⲗ[ⲉ ⲛ̅ⲛⲉⲩⲭⲗ̅] [ⲛⲥⲉⲁⲱⲁⲓ ⲉ]ⲃⲟⲗ ⲭⲉⲁⲣⲣ̀[ⲏ]

ⲗⲉ · ⲧⲁⲡⲁⲣⲭ[ⲏ ⲙ̅ⲡⲉⲩⲉⲗⲟⲟ] [ⲕⲉ ⲟⲩⲱⲙ] ⲣ̀ⲛⲛⲉⲕⲣⲓⲥⲉ ·

ⲗⲉ ⲁⲩⲱ ⲧⲁⲡⲁ[ⲣⲭⲏ ⲙ̅ⲡⲉⲩ] [ⲡⲃⲱ ⲛ̅ⲉ]ⲗⲟⲟⲗⲉ ⲥⲉ ⲛ̅ⲛⲉⲕ

ⲉⲓⲟⲙ · ⲉⲩⲉⲭⲓⲧⲟⲩ ⲉ̣[3] . . . [ⲉ] [ⲕ̅ⲧⲟⲕ ⲉ]ⲡⲁⲣⲟⲩ ⲉⲥⲣⲓ̅ⲧ̅ⲩ ·

ⲡⲭⲟⲉⲓⲥ ⲡⲉⲩⲛⲟⲩⲧ[ⲉ ⲙ̅ⲡⲁ] [ⲁⲗⲗ]ⲁ̣ ⲛ̅ⲕⲉⲭⲗⲗⲉ ⲉⲧⲕ̅ⲛⲁ

1 Not ⲁⲗ]ⲗⲁ ⲣ̀[ⲙ *etc.* 2 *Cf.* 1 Joh. III. 18.
3 ⲉ corrected to ⲙ, or *vice versâ*.

ⲧⲩⲭⲏⲡⲉ ⲙ̄ⲙⲟⲟⲩ ⲛ̄ⲧ[ⲟⲩ]	[ⲡⲁⲣⲁ]ⲧⲉ ⲛ̄ⲧⲛⲁⲩ ⲉⲣⲟⲟⲩ ⲉⲧ
ⲙ̄ⲛⲧⲉⲩⲥⲣⲓⲙⲉ ⲙ̄ⲛ[ⲉⲩⲭⲏ]	[ⲁⲩⲉ ⲉ]ⲁⲩⲕⲁⲁⲩ ⲉⲡⲁⲣⲟⲩ ⲛ̄ⲥⲓ
ⲣⲉ ⲙ̄ⲛⲛⲁⲡⲉⲩⲏ̈ · ⲁⲩ[ⲱ] ⲉⲩ	ⲛⲉ[ⲧ]ⲭⲱⲱⲗⲉ · ⲛ̄ⲛⲉⲕⲥⲟⲗⲡⲟⲩ
ⲭⲁⲛⲭⲱⲱⲗⲉ · ⲛ̄ⲛⲉⲩⲭⲱ	ⲡⲣ[ⲏ]ⲕⲉ ⲙ̄ⲛⲡⲁⲧⲣⲱⲙⲉ ⲉⲕⲉ
ⲱⲗⲉ ⲙ̄ⲡⲉⲩⲥⲱⲙ̂ ⲧⲏⲣⲩ ⲉ	ⲕⲁⲁⲩ ⲛⲁⲩ · ⲁⲩⲱ ⲡⲉⲥⲙⲟⲩ
ⲧⲉⲣⲣⲱⲧ · ⲁⲗⲗⲁ ⲉⲩⲉⲕⲱ̂ ⲉ	ⲛⲁⲉⲓ̂ ⲉⲭ̄ⲙⲡⲥⲱⲙ̂ ⲧⲏⲣⲩ
ⲡⲁⲣⲟⲩ ⲛ̄ⲟⲩⲭⲱⲭⲡ ⲛ̄ⲉⲗⲟ	ⲛ̄ⲧⲉⲡⲉⲓⲟⲙ̂ ⲣⲣⲟⲩⲉⲡⲱⲛ
ⲟⲗⲉ ⲉⲩⲁⲭⲉ ⲉⲛ̄ⲃⲱ ⲛ̄ⲉⲗⲟ	ⲉⲃⲟⲗ ⲣⲁⲡⲏⲣⲡ ⲛⲩⲧⲙ
ⲟⲗⲉ · ⲛ̄ⲕⲁⲁⲩ ⲉⲡⲁⲣⲟⲩ ⲙ̄	ⲧⲁⲕⲟ ⲟⲩⲁⲉ ⲛⲩⲧⲙⲣⲣⲙⲭ̄ ·
ⲡⲛⲏⲕⲉ ⲙ̄ⲛⲛⲉⲡⲣⲟⲥⲛⲗⲩ	ⲟⲩⲁⲉ ⲛⲩⲧⲙⲗⲱⲙⲉ ⲛ̄ⲥⲓ
ⲧⲟⲥ ⲙ̄ⲛⲡⲣⲙ̄ⲛ̄ⲥⲟⲉⲓⲗⲉ ⲡⲉⲛ	ⲡⲉⲧⲕⲛⲁⲡⲟⲛⲕⲩ ⲣⲙⲡⲉⲕ
ⲧⲁⲩⲉⲓ̂ ⲉⲃⲟⲗ · ⲁⲩⲱ ⲡⲟⲣⲫⲁ-	ⲉⲓⲟⲙ · ⲉⲃⲟⲗ ⲭⲉⲁⲡⲉⲥⲙⲟⲩ
[ⲛⲟⲥ	
ⲙ̄ⲛⲧⲉⲭⲛⲣⲁ ⲉⲧⲣⲏⲛ ⲉⲣⲟⲩ[1] ·	ⲙ̄ⲡⲛⲟⲩⲧⲉ ⲉⲓ̂ ⲉⲣⲁⲓ̈ ⲉⲭⲱⲩ
margin.	*margin.*

]ⲣⲓⲙ[	]ⲁⲟⲣ
[ⲛⲉⲩⲏ]ⲣⲡ ⲣⲗ̄[2] [	]ⲟⲩⲉ
ⲛⲥⲉⲣⲣⲙⲭ̄ · ⲉ[ⲃⲟⲗ ⲭⲉⲙⲛⲉⲛ]	ⲛ]ⲁⲁⲁⲥ ⲙ̄ⲡⲉⲕ
ⲧⲟⲗⲏ ⲛ̄ⲧⲉ ⲡⲛ[ⲟⲩⲧⲉ ⲥⲱ	]ⲧ · ⲛ̄ⲧⲩⲱⲡⲉ ⲉⲕ
ⲛⲣⲏ][3]	
ⲧⲟⲩ · ⲛ̄ⲟⲉ ⲙ̄ⲡⲉ[ⲛⲧⲁⲧⲉⲩ]	]ⲧⲙ̄ⲧⲟⲛ ⲛ̄ⲟⲓⲕⲱⲛ
ⲭⲱⲣⲁ ⲟⲩⲱⲱ[ⲗⲉ ⲛⲥⲧ̄ ⲙ̄ⲡⲉⲩ]	. . . ⲙ̄ⲡⲛ]ⲟⲩⲧⲉ ⲉⲧⲛⲁⲧ
ⲥⲟⲩⲟ ⲉⲣⲟⲩⲛ ⲉ[ⲛⲉⲩⲁⲡⲟⲟⲛ]	]ⲣⲟⲕ · ⲁⲩⲱ ⲱⲁ
ⲕⲛ · ⲙ̄ⲡⲩⲭⲟ[ⲟⲥ ⲭⲉⲧⲛⲁⲧ]	. . . . .]ⲗ ⲛ̄ⲣⲣⲉ ⲉⲕⲛⲁ

B. XIV.

1 *Cf.* Lagarde, *Aeg.* 253 supra.

2 Or ⲣⲙ̄[

3 Not space for ⲱⲟⲟⲡ.

ⲍⲉ ⲛⲩⲙⲉⲧⲉⲭⲉ ⲁⲛ ⲉⲛⲛⲟⲃⲉ	ⲣⲣⲟⲩⲟ · ⲣⲱⲥⲧⲉ ⲛⲧⲉⲟⲩⲟⲛ
ⲙⲡⲉⲩⲱⲛⲣⲉ · ⲉⲱⲍⲉ ⲡⲛⲟ[1]	

margin. *margin.*

(VIII. 74?).	ⲛⲉⲓⲁ ⲍ[	]ⲉ ⲧⲛⲣⲟⲩ
	ⲉⲧⲉⲛⲟⲍⲉ ⲉⲣ[..[2] ⲕⲁⲧⲁ ⲑⲉ]	]ⲉⲣ ⲛⲛⲉⲧⲣⲁⲓ
	ⲛⲱⲟⲣⲡ ⲛⲥⲉ[ⲧⲙⲉⲧⲛⲁⲧⲉ]	[ⲣⲉⲥⲓⲥ[4] ⲛⲉ]ⲉⲃⲁⲡⲧⲓⲍⲉ ⲙ
(73?).	ⲙⲙⲟⲥ · ⲣⲉⲛⲥⲡⲉⲕⲟⲩⲗ[ⲁ]	ⲙⲟⲟⲩ ⲛⲕⲉⲥⲟⲡ ⲣⲛⲧⲉⲕ
	ⲧⲱⲣ ⲟⲛ ⲉⲱⲱⲡⲉ ⲙⲉⲛ	ⲕⲗⲏⲥⲓⲁ · ⲡⲗⲏⲛ ⲛⲉⲧⲛⲁ
	ⲉⲁⲩⲃⲁⲡⲧⲓⲍⲉ ⲙⲙⲟⲟⲩ	ⲧⲡⲉⲧⲟⲩⲟⲩ ⲧⲛⲣⲟⲩ ⲛⲃⲣⲣⲉ
	ⲉⲙⲡⲁⲧⲟⲩⲉⲓⲣⲉ · ⲉⲓⲉ ⲉⲧⲛⲁ	ⲉⲧⲛⲁⲣⲣⲙⲉ ⲛⲣⲟⲟⲩ ⲉⲧⲛⲏ
	ⲣⲣⲙⲉ ⲛⲣⲟⲟⲩ ⲉⲧⲛⲏⲥⲧⲉⲧⲉ ·	ⲥⲧⲉⲧⲉ · ⲁⲧⲱ ⲉⲧⲱⲱ ⲉ
	ⲙⲏⲛⲥⲱⲥ ⲛⲥⲉⲥⲧⲛⲁⲥⲉ	ⲣⲟⲟⲩ ⲛⲱⲟⲙⲛⲧ ⲛⲥⲟⲡ
	ⲙⲙⲟⲟⲩ · ⲉⲱⲱⲡⲉ ⲙⲉⲛ ⲙ	ⲙⲙⲏⲛⲉ · ⲙⲏⲛⲥⲱⲥ, ⲉ
	ⲡⲟⲧⲃⲁⲡⲧⲓⲍⲉ ⲙⲙⲟⲟⲩ ⲉⲙ[3]	ⲱⲱⲡⲉ ⲉⲁⲧⲙⲡⲱⲁ · ⲙⲁ

margin. *margin.*

III. 75).	]ⲧⲱⲱ]	]ⲗⲗⲟ[	(§ 76).
	]ⲁ · ⲡⲁ[5] . ⲙⲉ . [	ⲡ]ⲛⲟⲩⲧ[ⲉ	
	]ⲗⲥ ⲛⲧⲉⲡⲭⲓⲥⲉ[6] ⲟ[	]ⲛⲛⲉⲧⲡⲁⲑⲟⲥ[	
	]ⲙⲟⲩ · ⲁⲧⲱ ⲡⲉⲩⲕ[ⲉⲱⲛⲣⲉ]	ⲛⲁ]ⲧⲁⲕⲟ ⲛⲑⲉ ⲙⲡⲩ[ⲛⲧ][7]	
	ⲥⲛⲁⲩ ⲁⲧⲣⲉ ⲣⲛⲧⲥⲛ[ⲩⲉ	[ⲡⲁⲓ] ⲱⲁⲣⲉⲡⲕⲱⲣⲧ ⲣⲟⲕ[ⲣⲩ ·]	
	[ⲁ]ⲧⲱ ⲧⲕⲉⲥⲣⲓⲙⲉ ⲙⲫ[ⲓⲛⲉ]	[ⲉ]ⲧⲃⲉⲡⲁⲓ ⲥⲉ ⲁⲣⲓ ⲣⲟⲧⲉ[8]	(§ 77).
	[ⲉⲥ] ⲡⲉⲩⲱⲛⲣⲉ ⲁⲥⲣⲃⲣⲃⲣ ⲙ[	[ⲣⲛ]ⲧⲩ ⲙⲡⲉⲑⲧⲥⲓⲁⲥⲧⲛ	

margin. *margin.*

1 ⲛⲟⲩⲧⲉ, ⲛⲟⲃⲉ or ⲛⲟⲙⲟⲥ. 2 Apparently not ⲉⲃⲟⲗ.
3 ⲉⲙⲡⲁⲧⲟⲩⲉⲓⲣⲉ. 4 Or ⲣⲁⲓ[.
5 Or ⲡⲛ. 6 Or ⲛⲭⲓⲥⲉ. 7 Or ⲙⲡⲥ·
8 This and next line should, but apparently do not, hold more.

B. XVI. (§ 78).

ρτοο γε · αλ [πε]

λα . . . . . ερεϣτωτ ϩε ⲁⲱ ⲧϲⲛⲉ ϩε

ⲛⲁⲓ ⲡⲉⲟⲧⲥⲓ ⲁⲥⲧⲏⲣⲓⲟⲛ ⲉⲁ ⲡⲱⲙⲉ ⲛⲉⲓⲕⲉ ⲟⲩⲁⲉ ⲡⲱⲙⲉ]

ⲡ ⲁⲧⲟⲩⲟⲗⲩ · ⲛⲛⲉⲟⲩⲥⲁⲛ ⲛⲛⲟⲩⲧ ϩⲉⲧⲉⲩ·ⲧⲭⲛⲧⲉ . .]

καρⲱⲥ ⲣⲓϩⲛ ⲁⲁⲟⲩ ⲉⲥⲁⲉ ϩⲉⲡⲱⲛϩ ⲛⲥⲁⲣⲕⲓⲕⲟ[ⲛⲡⲉ]

ⲗⲉⲧⲁ ⲁⲡⲱⲩⲁϩⲉ ⲁⲡⲛⲟⲩⲧⲉ ⲉⲱⲁⲫⲉⲓ ⲉⲃⲟⲗ ⲣⲓⲧⲁⲡⲕⲟⲧ

ⲏ ⲉⲥⲧⲁⲧⲟ ⲛⲣⲉⲛⲩⲁⲗⲁⲟⲥ · ⲁⲛⲧⲁⲛⲭⲁⲛⲏ · ⲛⲁⲓ ϭⲉ ⲡⲉ

ⲩⲉⲛⲟ ⲅⲁⲣ ϩⲉⲁⲓⲥⲁⲓⲛⲉ ⲛⲣⲉⲛ ϩⲁⲩ ⲁⲡⲣϩⲓⲧⲟⲩ ⲛⲉⲧⲱ ·

ⲣⲉⲩⲣⲁⲣⲉⲩ ⲉⲣⲣⲁⲓ ⲉϩⲛⲛⲟⲩ ϩⲉⲉⲣⲉⲡⲁⲓ ϯ ⲛⲟⲩⲭⲁⲭⲏ ⲏ

ⲉⲙⲱ · ⲉⲙϩⲉ ⲡⲱ[ⲙⲉ ⲏ]ⲥⲓⲕⲉ ϭⲉ

margin. *margin.*

B. XXII. (§ 80).

]ⲣⲱⲥ[ϩⲉ ⲛⲉⲥⲕⲉⲧⲏ] ⲣⲁ[

ⲛⲁⲛⲁⲑⲛⲁⲁ ⲉⲧⲕⲁⲧⲟⲟ ⲧⲁⲁⲥ ⲛⲁⲩ ⲣⲛⲟⲩⲧⲙⲓⲛ[ⲉ . .

ⲧⲩ · ⲉⲧⲥⲟⲟⲩⲏ ϩⲉⲡⲉⲧϩⲟⲓⲥ ϩⲉⲛⲛⲉⲧⲕⲁⲧⲁⲗⲓⲕⲁϫⲉ

ⲛⲁⲩⲓⲛⲉ ⲛⲥⲱⲟⲩ ⲛⲧⲟⲟ ⲁⲁⲟⲩ ⲣⲱⲥ ⲗⲛⲉⲧⲛⲉ · ⲥⲣ

ⲧⲩ ⲉⲣⲟⲧⲉⲛⲉⲥⲕⲉⲧⲏ ⲉⲧ ⲛⲟⲩⲣⲉ ⲅⲁⲣ ⲛⲁⲩ ⲕⲁⲛ ⲉⲧ

ⲟⲩⲁⲁⲃ · ⲉⲃⲟⲗ ϩⲉⲧⲉⲩⲣⲓⲕⲱⲛ ⲱⲁⲛⲧⲁϯⲕⲗⲟⲙ ⲉϩⲱⲩ

ⲧⲉ ⲁⲧⲱ ⲡⲉⲩⲉⲓⲛⲉⲡⲉ · ⲏ ⲣⲱⲥ ⲡⲁⲣⲑⲉⲛⲟⲥ · ⲛⲥⲉ

ⲧⲁⲧⲁⲕⲟⲩ ⲇⲉ ⲣⲱⲥ ⲥⲟⲟⲛⲉ

margin. *margin.*

B. XVII*b*. (§ 81).

]ⲛⲉⲛ[ⲡ]ⲁⲓ ⲉⲧⲉⲙⲡ[ⲉⲩϯⲥⲟ ⲉ]

. ⲥ ⲛⲥⲉϯ ⲛⲁ[ⲕ ⲛⲛⲉⲧⲕ] ⲧⲉⲩⲭⲣⲏⲥⲓⲙ ⲙⲙⲓⲛ ⲙ[ⲙⲟⲩ]

ⲛⲁϩⲓⲧⲟⲩ ⲉⲣⲟⲕ ⲉⲧⲉⲧ ⲉⲧⲁⲁⲩ ⲣⲁⲛⲉⲩⲉⲥⲟⲟⲩ [ⲛⲁⲓ]

[ⲭⲣⲉ]ⲓⲁ · ⲡⲱⲟⲩⲱⲟⲩ ⲅⲁⲣ ⲏ ⲉⲛⲧⲁⲩⲥⲁⲗⲱⲟⲩ ⲉⲣⲟ[ⲕ[2] · ⲡⲟⲓ]

[ⲧⲡ]ⲟⲗⲓⲥ ⲧⲏⲣⲉⲧⲉ ⲧⲉⲕⲕⲗⲏ ⲕⲟⲛⲟⲙⲟⲥ ϭⲉ ⲟⲩⲛⲧⲁ[ϥ

[ⲥⲓⲁ] · ⲉⲣⲉⲡⲁⲩⲗⲟⲥ ⲅⲁⲣ ϯ[1] . .

margin. *margin.*

1 ⲛⲱ or ⲕⲱ. 2 Or ⲉⲣⲟ[ϥ.

]рос ѥаγкакемнщѵе карнγ нневроїте аγвїтоγ · н N. p. ροζ.
нсеχоос хеннакωт ноγеккλисіа нтнϯ нρηпрос- (§ 87).
фора · нτρе ерос ѥγϯ ммос ρннηка мпρηке · наї
ѳе нтеїміне мнθγсїа нащωхп ρанове · аλλа пноγте
нтоц пїθе ѥϯ нненка мпρηке нац · нтащщаτц ммоог
ерογе ерос нсекωт нац нρηθγсіастнрїон енащωог ·
аγω хекас ѥкееїме еремωγснс наχωк ѥвоλ нтескγни
апноγте трепογа пογа ннещнре мпїнλ ϯ оγкїте
етапе · рωме нїм ѥтеоγнѳом ммоц ѥвωк ѥвоλ ѥп-
поλγмос хинхоγωте нромпе етпе ετеїре нсоог нтва
нρωме мнмаав нщетаїоγ · ецхω ммос хемарепога
пога ммωтн ϯ оγкїте етапе мпнї мпноγте рατец-
ψγχн · пето нρммао ннецоγωρ ерраї ехωс · пето
ηρηке ннецѳωхв нткїте ετετпащете нтсатеере ·
ерепноγте гар щїне нсаρнаформн нтоотн тарец-
тоγхон · епїан нтоц нцрχрїа ан нρηθγсїа · λαγеїа
гар хω ммос мпхоеїс ρнмпарλγпомενον ѥвоλ
ρηоγкγнѳенарїон · ноγц гарне аληθωс ненка нїм
ετщоοп · ετвепаї рω нщоγωщ ан ετρελααγ тако
ρмпецζωнт · нтащρωн ετοοтоγ ннογннв ετρεγкω
ѥвоλ ннрωме ецхω ммос хенеткнакω наγ ѥвоλ N. p. ρον.
ннеγнове сенакааγ наγ ѥвоλ неткнаамарте ннογογ
сенаамарте ммоог · нθе он ещацхоос ρмпеγαγτε-
λїон хеоγнтепщнре мпноγте ѳζоγсїа рїхмпкар ека-
нове ѥвоλ · нток хе ѡ поγннв ρωс екхї мпаζїωма (§ 88).
мпщнре мпноγте ετρεцканове ѥвоλ ϯ ρтнк хенїм
неткнаамарте ммоог аγω хенїм неткнаканεγнове
наγ ѥвоλ · сехї гар ннеγαωрон мпноγте ѥнεγнащα-

πανταˢ ε̄πηοτ̀τε ηετηα† γαρ αν ηακ αλλα ηετηαταατ
μ̄̄πηοτ̀τε · αλλα ε̄πιȣη α̣πηοτ̀τε ȣακ μ̄μεсϊτηс οτ̀τωϥ
μ̄̄η̄̄ρωμε αρϊ̈ ροτε η̄ροτο ραρερ ερακ ερεϥτλαατ ρη̄̄η̄-
κα μ̄πηϊ̈ μ̄̄πηοτ̀τε μηποτε ητεπηοτ̀τε ε̈ϊηε η̄τεϥοργη
ερραϊ̈ ε̄χωκ η̄θε η̄τϊ̈ε̣ϊ̈ πεηταϥει εβολ ραπρο ηελϊ̈-
сαϊ̈ος ευсοβ̣ϩ τηρϥ̄ εβολ χεαϥχϊ̈οτε ρη̄̄η̄ȣωρον ητατ-
εητοτ̀ ρ̄μ̄πραη μ̄πχοεις π̄ηοτ̀τε παϊ̈ γαρ αϥχϊ̈
(§ 89). ηοτ̀сαροτ̀ μ̄̄η̄πεϥсπερμα ϣαε̈ηεϩ · αλλα ητοκ ποϊ̈-
κονομος ετχϊ̈ η̄̄η̄ȣωρον τηροτ̀ ετ̄ρρο̄τ̀ο̄ επρωβ ητεκ-
κλησϊ̈α τηρс̄ η̄̄ηεκροπο̣τ̀ ε̄πεπϊ̈сκοπος οτ̀ȣε η̄̄ηεπε-
πϊ̈сκοπος καλαατ ρατοοτϥ̄ αλλα ηαρωωρ μ̄πηι
μ̄πχοεϊ̈ς ετηα̣ϣωπε ρατοοτϥ̄ μ̄ποϊ̈κονομος η̄τεοτ-
сφρατϊ̈ς σω η̄τοοτϥ̄ μ̄πεπϊ̈сκοπος · ταϊ̈τε θε ετηα-
ϣωπε μ̄̄πκαϫωφτλατϊ̈ον μ̄̄πηοτ̀β ευε̣ϣωπε ρη̄τοϊ̈-
[κονομϊ̈α

B. XXI. (§ 93).

]ρωλ . . ει μ̣̄πρα	]ιμηε̣ . .[
. . . οτ̀ε̄ϥ ρωβ̀ ηιμ̂ · μ̄̄ηερ	ποτ̀ȣειϣ η̄τε̣η[
[τας]ια ηιμ̂ μ̄πηατ̀ η̄τε	ρωβ̀ η̄ροτο πετ̄̄ηε . . . [μ̄]
[προс]φορα · ταροτ̀τ̀αρο	μοϥ ευсοτπ ατ̀ω ε[ϥχο]
[ερατο]τ̀ есωτ̀μ̄ επ̣ϣαχε	сε ερωβ̀ ηιμ̂ η̄τε .[
[μ̄πη]οτ̀τε μ̄̄ηηετερητ̀ ·	η̄̄ηελαατ̀ μ̄πιсто[с βωκ]
[ηε]τ̀ο̄ μεη η̄сποτ̀ααιος η̄ϥ̄[2]	ερ̣οτ̀η ема η̄καπηλ[ос]
[ηαρ̄]χρεια αη ηοτ̀παρα-	есω · μαλιста οτ̀α [ερε]
[τ̀[τε]	

1 Read απατα.

2 Not space for η̄сε, yet plur. seems required.

[λια] ⲛ̄ⲧⲉⲓⲙⲓⲛⲉ · ⲕⲁⲓ ⲧⲁⲣ̂ ⲥ[ⲉ] | ⲥⲣⲓⲙⲉ ⲛ̄ⲣⲟⲛⲧⲩ · ⲛ̄ⲛⲉ[ⲗⲁⲁⲩ]
[ⲉⲓ ⲉ]ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲙ̄ⲙⲏⲛⲉ [·] | ⲛ̄ⲣⲱⲙⲉ ⲃⲱⲕ̂ ⲉⲣⲟⲩⲛ [ⲉⲩⲡⲟⲣ]
[ⲙⲁⲗⲓⲥ]ⲧⲁ ⲣⲙ̄ⲡⲉⲩⲧⲟⲟⲩ ⲙ[ⲛ̄] | ⲛⲓⲟⲛ ⲉϫⲱⲣⲙ̄ · ⲉⲙⲯ[ⲡⲉ] (§ 94).
[ⲡⲥⲟⲟ]ⲩ · ⲛ̄ⲣⲟⲩⲟ ⲁⲉ ⲛ̄ⲣⲟⲩ *sic* | ⲁⲉ ⲟⲩⲙ̣ⲏⲣⲉ ⲙ̣ⲏⲙ̂ . . . .
[ⲙ̄ⲡⲥ]ⲁⲃⲃⲁⲧⲟⲛ ⲙ̄ⲛⲧ[ⲕⲩ] | . ⲓ̂ ⲉⲡⲧⲉ ⲛ̄ϫⲓⲥⲣⲓⲙ[ⲉ ⲛ̄ⲧⲉ]
[ⲣⲓⲁⲕⲏ] · ⲙ̄ⲛ̄ⲛ̄ⲥⲁⲧⲣⲉⲩⲕ[ⲱ] | [ⲧ]ⲙ̄ⲛⲉⲩⲉⲓⲟⲧⲉ ϫⲓⲉ[ⲓⲙⲉ ⲛⲁⲩ]
[ⲧⲉⲧⲛⲁ]ϩⲓⲥ ⲁⲉ ⲉⲃⲟⲗ ⲙ . . . | [ⲁ]ⲗⲗⲁ ⲛ̄ⲥⲉⲗⲧⲡⲉ[ⲓ ⲙ̄ⲙⲟⲩ[1]]
]ⲕⲁⲩϫ[| [ⲉⲣ]ⲉⲡⲉⲩⲕⲣⲓⲙⲁ ⲛ[ⲁⲉⲓ ⲉⲣ]
[ⲣⲁⲓ ⲉϫ]ⲱⲟⲩ ⲉⲙ̣[ⲱⲡⲉ . .

P. IV. (§ 101).

paged ⲛ̄[ⲁ] | paged ⲥⲃ̄

]ⲡⲉⲧⲛⲏ · ⲟ . . ⲫ̣ | ⲧⲉⲡϫⲱⲗⲙ̄ ⲟⲩ[
]ⲕⲉⲣⲟⲩⲟ̂ ⲛⲁⲩ̣ | ⲛⲁϫⲟⲟⲩⲥ̂ ⲉⲩⲣ̣[4]
]ⲧⲙⲁⲁⲩ ⲛ̄ⲉⲓ . ⲉ[2] | ⲙ̣ⲁⲛⲧ . . ⲡⲏ̣ⲓ ⲃ̣[
]ⲧⲉ ⲙ̄ⲛⲕⲉⲣⲗⲗⲱ | ⲛ̄ ?
]ⲛ̣ . ⲧⲱ̂ ⲣⲙ̣ⲟⲩⲉⲛ | ? ?
]ⲙ̣ⲉ ⲙ̄ⲙⲁⲧⲉ · ⲛ̄ⲛⲉ | . . ⲕⲟⲛ · ⲁⲗⲗⲁ ⲛ̄[
ⲕⲟⲩ]ⲓ̈ ⲃⲱⲕ ⲉⲗⲁⲁⲩ ⲙ̄ | ⲣⲟⲩⲟ ⲙ̄ⲛ̄ⲙⲙⲟⲛ[ⲁϫⲏ
]ⲙⲉ ⲉⲙⲯⲡⲉ ⲁⲉ | ⲛ̄ⲥⲕⲱⲣ̂ ⲉⲛⲟⲩⲃ̣[5
]ⲛⲁⲕ . ⲉⲥⲛⲧ̂[3] ⲉⲣⲟⲩ | ⲛ̄ⲥⲙⲯⲡⲉ ⲛ̣ . . ⲧ[
]ⲉ ⲉⲛⲧⲁⲩⲙⲟⲩ · ⲉⲧⲉⲥ | ⲛⲓ̈ ⲧⲏⲣⲟⲩ ⲣⲓⲧⲛ̄ⲛ̣[
[ⲙⲁⲁⲩⲧⲉ] ⲛ̄ ⲉⲡⲉⲥⲉⲓⲱⲧⲡⲉ ⲛ̄ | ⲙ̄ⲡⲁⲣⲑⲉⲛⲟⲥ ⲙ̄ⲛ[
[ⲛⲉⲥ]ⲉⲡⲉⲥⲛⲓ̈ ⲣⲱⲥ | ⲣⲁⲕ · ϫⲉⲕⲁⲥ ⲉⲣⲉ[
ⲁⲗ]ⲗⲁ . [ ]ⲡⲧ[
]ⲧⲉ[ ]ⲓⲁⲛ[
]ⲩⲥ[ ]ⲟⲩⲉ̣[

1 Not space for ⲙ̄ⲡⲉⲩⲣⲛⲧ. 2 ⲛⲑⲉⲛⲉ[ⲉⲧⲉ] probable.
3 Apparently not ⲉⲡⲉⲥⲛⲧ. 4 ? ⲣⲉⲛⲉⲉⲧⲉ. 5 ? ⲉⲛⲉⲩⲃ[ⲓⲟⲥ or ⲉⲡⲉⲩ-.

B. XV. (?)

κλнр[ικος [1]
отде їота[аι отде ραιρн]
тικος · атω [
от ετψанкалеι м̄мω
т̄н · н̄нетнвωк · ерψан
ота де р̄ннехρеістіанс
калеι м̄мωт̄н еαγтер̄м

margin.

]ατ̣ϭο
]ρε επεснт̂
ερεη̣[π]орніа етρнп̂ ρωс
ечсоотн хем̄нρωме
натароч р̄мпечнове ·
паї де ечсωψ̂ м̄п̄рпе
м̄пнотте · етвепаї
пнотте натакоч · евоλ

margin.

1 Or κλнр[ос.

ⲉϫⲱⲛ ⲛ̄ⲑⲉ[1] ⲉⲛⲧⲁⲩⲙ̄ⲧⲟⲛ
ⲙ̄ⲙⲟⲟⲩ ⲉⲣⲁⲓ ⲉϫⲙ̄ⲫⲩⲗⲏⲙⲱⲛ
ⲡⲙⲁⲑⲏⲧⲏⲥ ⲙ̄ⲡⲁⲩⲗⲟⲥ[1] · ⲕⲁ
ⲧⲁ ⲑⲉ ⲉⲧⲥⲏⲣ̄ ϫⲉⲛⲉⲕⲡⲉⲧ
ⲟⲩⲁⲁⲃ ⲣ̄ⲛⲟⲩⲧⲉⲗⲏⲗ̄ ⲥⲉⲛⲁ
ⲧⲉⲗⲏⲗ ⲉⲧⲃⲉⲇⲁⲩⲉⲓⲇ̄ ⲡⲉⲕ
ⲣ̄ⲙⲣⲁⲗ · ⲉⲧⲃⲉ[2]ϫⲉⲁⲛⲉⲕⲗⲏ
ⲣⲓⲕⲟⲥ ⲛ̄ⲩⲏⲣⲉ ⲛ̄ⲧⲉⲕⲕⲗⲏ
ⲥⲓⲁ ⲙⲟⲟⲩⲉ ⲕⲁⲧⲁ ⲛⲉⲧⲣ̄
ⲁⲛⲁⲥ ⲙ̄ⲡⲛⲟⲩⲧⲉ ⲣ̄ⲛⲣⲱⲃ
ⲛⲓⲙ · [3]

ⲧⲟⲩ · ⲡⲣⲛⲕⲉ ⲙ̄ⲛⲡⲩ̄ⲙ
ⲙⲟ[4] ⲉⲩⲉⲕⲁⲁⲩ ⲛⲁⲩ ⲉⲡⲁⲣⲟⲩ ·
ϫⲉⲕⲁⲥ ⲉⲣⲉⲡⲉⲥⲙⲟⲩ ⲙ̄
ⲡⲛⲟⲩⲧⲉ ⲛⲁⲉⲓ ⲉ̄ϩⲛⲛⲉϩⲛⲟ[5]
ⲟⲩ ⲣ̄ⲙⲡⲧⲣⲉⲩⲣⲡⲉⲩⲟⲩⲱⲩ[6]
ⲁⲩⲱ ⲩⲛⲁⲡⲱⲛⲧ̄ ⲛⲁⲩ[7] ⲉ
ⲣⲟⲩⲛ ⲉⲛⲉⲩⲁⲡⲟⲫⲏⲕⲓ ⲛ̄ⲩ[8]
ⲙⲁⲣⲟⲩ ⲛ̄ⲧⲉⲡⲉⲥⲙⲟⲩ ⲙ̄
ⲡⲛⲟⲩⲧⲉ[9] ⲩⲱⲡⲉ ⲛ̄ⲣⲛⲧⲟⲩ
ⲛ̄ⲥⲉⲧⲙ̄ⲩⲱⲩ ϫⲉⲁⲩⲥⲱ

ⲧ̄ⲙ ⲛ̄ⲥⲁⲡⲩⲁϫⲉ ⲙ̄ⲡϫⲟⲉⲓ̈ⲥ[10]

margin. *margin.*

B. XII. (§ 70).

]ⲏ̄ⲙ .	. . . ⲥ[
[ⲙ̄ⲡⲣⲉⲥⲃⲩⲧⲉ]ⲣⲟⲥ ⲛ̄ ⲛ̄ⲇⲓⲁ	ⲓⲉⲃⲣ[ⲁ[11] ⲏ]
ⲕⲟⲛⲟⲥ · ⲩⲟⲣⲡ ⲙⲉⲛ ⲉⲩⲉ	ⲟⲩⲣ̄ⲙⲙⲁ[ⲟ·] ⲡⲉⲧ[ⲙⲙⲁⲩ ⲟⲩ]
ⲣⲁⲣⲉⲣ̄ ⲉⲧⲗⲉⲓⲧⲟⲩⲣⲅⲓⲁ ⲙ̄ⲡⲉ	ⲭⲣⲏⲥⲧⲟⲥⲡⲉ ⲉⲡⲉⲣⲟⲩⲟ ⲁⲩ
ⲑⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ ⲕⲁⲧⲁ ⲛⲉⲓ̈	ⲡⲱⲩ̄ ⲉϫⲱⲩ ⲛ̄ⲙ̄ⲙⲁⲩ ⲙ̄ⲡⲉ[ⲩ]

1 N. p. ⲣ̄ⲍ̄. ⲛⲑⲉ ⲛⲫⲓⲗ. ⲡⲙⲁⲑⲏⲧⲏⲥ ⲙⲡⲁⲩⲗⲟⲥ ⲛⲧⲁⲩⲙⲧⲟⲛ ⲙⲙⲟⲟⲩ ⲉⲣⲁⲓ ⲉϫⲱⲛ. 2 N. ⲉⲃⲟⲗ.

3 N. *continues* ⲉⲩⲱⲡⲉ ⲇⲉ ⲟⲩⲕⲗⲏⲣⲓⲕⲟⲥ ⲛⲟⲩⲟⲉⲓⲉⲡⲉ ⲉⲩⲱⲁⲛⲟⲩⲱ ⲉⲩⲱⲣⲥ ⲙⲡⲉⲩⲱⲣⲥ ⲛⲛⲉⲩϫⲱⲕ ⲉⲃⲟⲗ ⲙⲡⲉⲩⲱⲣⲥ ⲧⲏⲣⲩ ⲟⲩⲥⲟⲩⲟ ⲛ ⲟⲩⲓⲱⲧ ⲁⲗⲗⲁ ⲉⲩⲉⲩⲱϫⲡ *etc.*

4 N. ⲛⲣ̄- ⲙⲛⲛⲩ̄-. 5 N. ⲉⲓ ⲉⲣⲁⲓ ⲉϩⲛⲛⲉⲩϫ̄-.

6 N. ⲣ̄ⲙⲡⲧⲣⲛ̄-. 7 N. >. 8 N. ⲩⲁⲛⲧⲩ̄-. 9 N. > ⲙⲡⲛ.

10 N. *continues* ⲧⲁⲡⲁⲣⲭⲏ ⲇⲉ ⲛⲓⲕⲁ ⲛⲓⲙ ⲉⲧⲩⲟⲟⲡ ⲣⲛⲧⲉⲩⲥⲱⲩⲉ ⲉⲩⲉϩⲓⲧⲟⲩ ⲉⲣⲟⲩⲛ ⲉⲡⲛⲓ ⲙⲡϫⲟⲉⲓⲥ ⲡⲉⲩⲛⲟⲩⲧⲉ ⲙⲡⲁⲧⲉⲩϫⲓⲧⲡⲉ ⲙⲙⲟⲟⲩ ⲛⲧⲟⲩ ⲙⲛⲛⲁⲡⲉⲩⲛⲓ ⲙⲛⲛⲉⲩⲱⲛⲣⲉ ·[

11 ⲓ ⲉⲣⲣ[ⲁⲓ possible.

N.B. — The spaces enclosed in brackets have no relation to the true length of the *lacunae*, for which the Coptic text must be consulted.

(§ 10). [For He said,] 'By me [kings reign.'[1]] the P. I.
king shall [give account unto Go]d if [the cit]y (πόλις)
is laid waste [and he] neglect (ἀμελῶ) and [ ] by
the bar[barians (βάρβ.)] from(?) [ ] for the establish-
ment [ ] when [*verso*] priest [ ]
and the dea[con despise] the people (λαός) and [every one
neg]lect (ἀμ.) his [own?] affairs. Shall (μή) [God keep] silence
for ever? [

(§ 11). the sub]deacon (ὑποδ.) [ ] properly
(καλῶς) unto the church (ἐκκλ.) [ ] the dogs [
hea]then (ἐθνικός[2]), and he do not [
small fragt.] namely [ ] the inspiration (*lit.* breath)
of [God,] but (? ἀλλά) [

(§ 16).] times of the year [ ] for thee, and thou P. II.
do [it is a] feast of the Lord [ ] the feast
of the Pascha [the feast] of Pentecost [the] feast
of the beginning of the [year, which] is the feast of [the
] of thy crops (γένημα) [*verso*] God did [
]. But he did [ ] their feasts. These [
] also they did [ ] God [ ] him
(*or* it) and their [ ] for (γάρ) in [ ] what
is [

(§ 40).] by reason of thy being troubled. For (γάρ) if thou V. p. 141.
have not leisure for the concerns of Jesus, leave thou His
church (ἐκκλησία) untroubled. For (γάρ) He hath no need of
such as obey Him not. No presbyter (πρεσβ.) shall be troubled
in his sacrifice (θυσία), but (ἀλλά) shall make an end in patience.

[1] Prov. VIII. 15.

[2] Shows that no reference to Muslims was intended (*cf.* p. 23, note).

(§ 41). No one that is reckoned of the church (ἐκκλ.) shall go unto the fortune-tellers nor (οὐδέ) sorcerers nor (οὐδέ) wizards nor (οὐδέ) magicians (μάγος). But (δέ) if he shall [be found] to have gone [and he be] testified against of three witnesses, he shall be put forth and shall not be communicated (συνάγω) three years, while he stay (?) doing penance (μετανοέω) bitterly for that he hath done. Thereafter he shall be brought (again) into his order (τάξις), according to the measure of (κατά) his penance (μετ.). But (δέ) if he do not penance (μετ.), he shall die without the congregation (ἀποσυνάγωγος).

(§ 42). No cleric (κληρικός) shall take up with [1] a woman that is not his (wife). But (δέ) if fornication (πορνεία) be found against any or (ἤ) adultery, he shall pass a year without, till he do penance (μετανοέω). And (δέ) if his penance (μετ.) be evident in this full year, [2] he shall come (again) into his order (τάξις). [3] But (δέ) if he do not penance (μετανοέω) but (ἀλλά) remain in his sin, he shall be deposed (καθαιρέω).

(§ 43). If the wife of a deacon (διάκονος) die, he shall remain continent (ἐγκρατής). If he be youthful (νεώτερος) and contain (ἐγκρατεύω) not himself, but (ἀλλά) take (a wife), he shall
(p. 142) pass six months without. But (δέ) if they shall admit him * within, through the mercies of God, he shall go to the rank (ὄρδινον) of the lowest (*lit.* small) deacon (διάκ.) and be the last, until he advance (προκόπτω) again. If a subdeacon (ὑποδιάκ.) marry, they shall not make merry at his festival (πομπή), neither (οὐδέ) shall they clap (hands) nor (οὐδέ) sing as do the heathen (ἐθνικός). These same laws (νόμος) are laid down for a reader (ἀναγνώστης) or (ἤ) a doorkeeper, that the condition of the sons of the church (ἐκκλ.) may be hon-

[1] The word used = ἀναλαμβάνειν in Can. Apost. VII (VI).

[2] *Lit.* year of days; *cf.* Gen. XLI. 1, 2 Sam. XIV. 28.

[3] *In margin:* It is written in the canons (καν.) of our fathers that if one be found in fornication (πορν.), he shall be deposed (καθαίρεω). *V.* Can. Apost. XXV (XXIV).

ourable, envied of all men, and that God's name may be thereby glorified.

(§ 44). No one that is reckoned of the clergy (κλῆρος) shall suffer (ἀνέχω) his wife to adorn (κοσμέω) herself with gold or (ἤ) silver or (ἤ) with precious stones (ἤ) or with antimony or (ἤ) with curls or braids (of hair) or (ἤ) with costly raiment; for (γάρ) lo, guise (σχῆμα) of this sort is not that of the children of the church (ἐκκλ.). For (γάρ) the apostle (ἀπόστ.) Peter forbiddeth (παραιτέομαι) such things as these, as being a guise (σχῆμα) of fornication (πορνικός).[1] And not only (οὐ μόνον δέ) these, but (ἀλλά) Paul also, the apostle (ἀπ.), writeth, making them unclean before all the laity (λαικός).[2] Lo, by how much the more (πόσῳ μᾶλλον) we priests? For (γάρ) the priest's wife doth eat of the bread of the altar (θυσιαστ.); wherefore she also must needs [walk] in holy guise (σχῆμα), that her condition(?)[3] may be for a rule unto others, without * accusation, while they behold your good and holy manner of (p. 143) life (ἀναστροφή) with reverence (*lit.* fear).[4] But (δέ) if any shall say regarding these commandments (ἐντολή) that they be commandments (ἐντ.) of man, let him know that they are commandments of God which I write unto you. Jacob the patriarch (πατρ.) was not careless (ἀμελέω) neither suffered he (ἀνέχω) his wives to adorn (κοσμέω) themselves, nor (οὐδέ) even his servants; but (ἀλλά) he took the earrings of gold and the bracelets (ψέλλιον) of his wives and his daughters and destroyed them and hid them beneath the terebinth (τερέμινθος) which is in the town (πόλις) of Sigima, until this day.[5] And Moses likewise also forbade (παραιτ.) this manner of guise (σχῆμα). He said unto the people (λαός), 'Take from off you these ornaments (κόσμος) and your glorious apparel (στολή) and I will show thee what things I will do unto thee.'[6] And (δέ) this he said showing us that they are not

[1] *Cf.* 1 Pet. III. 3. [2] *Cf.* 1 Tim. II. 9. [3] Corrupt. [4] 1 Pet. III. 2.
[5] Gen. XXXV. 2. [6] Ex. XXXIII. 5 (*cf. Miss. franç.* VI. 48).

able to learn of God if they give themselves unto adorning (κοσμέω) of their faces and their heads. So dost thou now know, O cleric (κληρικός), that these be the teachings of God; despise (καταφρονέω) them not. For (γάρ) if Peter would none of such worldly things (κοσμικός), Paul despised them, Moses contemned (καταφρ.) them, Jacob did break them, scattering them abroad and mixing them with the earth, neither do thou
(p. 144) oppose these holy men, for (γάρ) these are the head (*sic*) of the church (ἐκκλ.); that thou mayest become a beloved son.

(§ 45). No cleric (κληρικός) shall cast forth his wife without cause [1] of adultery (πορνεία). If any shall cast forth his wife and dwell with another, especially (μάλιστα) if he leave children with her, he shall be deposed (καθαιρέω).

(§ 46). No cleric (κληρ.) shall be go-between (μεσιτεύω *or* μεσάζω [2]) in any matter of marriage(γάμος)-dividing at all. But (δέ) if one be found to have divided or mediated (μεσιτεύω *or* μεσάζω) in any matter of divorce (ῥεπούδιον), he shall be cast forth from the clergy (κλῆρος) and that marriage (γάμ.) shall be joined together again. No cleric (κληρ.) shall mediate (*ut supra*) in any public (δημόσιος) matter, [3] according as (κατά) we did first say, neither (οὐδέ) shall they serve (ὑποτάσσω) any man, but (ἀλλά) they shall remain free (ἐλεύθερος), that they may serve the holy altar (θυσιαστ.) with holy readiness.

(§ 47). No cleric (κληρ.) shall neglect (ἀμελέω) the sick in his street, to visit them, but (ἀλλά) he shall make enquiry for them in godly charity (ἀγάπη). If (+ μέν) it be a poor man, he shall give him that whereof he hath need (χρεία). But (δέ) if he be himself poor, having not wherewith to give unto him, he shall minister (διακονέω) unto him and shall ask (money) [4] for him of them that have, that he may be truly

[1] *Lit.* word (= λόγος).

[2] *Cf.* μεσάζειν τῷ γάμῳ, Malalas (in Sophocles, *Lex.*).

[3] *Cf.* Can. Apost. LXXXI (LXXX).

[4] A rare word; generally 'to demand a price', 'sell'.

reckoned of the number (ἀριθμός) of the clergy (*or* inheritance, κλῆρος) that is in heaven, whereof the Lord bare witness through Ezekiel, saying, 'They have gone forth from them'.[1] (p. 145) As He saith, 'There shall not any draw nigh unto my altar (θυσ.) except the Levites (λευίτης) only, the sons of Sadok, which went forth from me, when Israel departed from me and strayed (πλανάω) and followed after their idols (εἴδωλον). But (δέ) the sons of Sadok strayed (πλανάω) not. They it is shall draw nigh unto me at my table (τράπεζα) and serve me and keep my ordinances. And they shall have girdles of cloth, bound about their hips (reaching) to below their loins'.[2] Even as (κατά) He saith unto Moses, 'Thou shalt not go up upon my altar (θυσ.) by steps, lest thou discover thy nakedness (ἀσχημοσύνη) thereon'.[3] Knowest thou then, O cleric (κληρ.), who it is standeth upon the table (τράπ.)? Fear with a great fear, as he that said, 'I will worship the place whereon Thy feet have stood',[4] that is, the altar (θυσ.), whereon Amos the prophet (προφ.) saw the Lord stand.[5] In order then that (ὥστε) thou mayest be nearer unto the Lord than (παρά) the rest, first (+ μέν) pray for thyself and thy house, afterward pray for the whole (p. 146) people (λαός).

(§ 48). No cleric (κληρ.) shall go in unto convents of female virgins (παρθ.), except (εἰ μήτι) a very old man and one whose wife is alive. But (δέ) if it be a youthful presbyter (πρεσβ.) and he fast (νηστεύω) daily[6] being in a godly discipline (ἄσκησις), he shall be entrusted to go unto the nuns (μοναχή), even (κἄν) if he have not a wife; for (γάρ) the discipline (ἄσκ.) profiteth him beyond (παρά) armour (ὅπλον); that no hurt happen unto any soul (ψυχή), but (ἀλλά) that

[1] Apparently out of place. [2] Ez. XLIV. 15—18.
[3] Ex. XX. 26. [4] Unidentified.
[5] Am. IX. 1. The following punctuation is not as in the MS.
[6] Var. of B. XXIII: + till even.

the heart of the Son of God may be satisfied with us all, (saying,) 'The trouble that I have had for the world (κόσμος) hath not been vain.'

(§ 49). Now (δέ) concerning the trades of clerics (κληρικός), they shall not work at any trade wherein is thieving or (ἤ) wherein they have not leisure for the hour of the offering (προσφορά). And (δέ) if he be an husbandman and come not to church (ἐκκλ.) on the Sabbath (σάββατον) and the Lord's Day (κυριακή) ere the psalter (ψαλτήριον) hath been read, he shall fast [1] and shall not take (of the) bread; [2] but (ἀλλά) he shall go unto the place of eating. Yet (δέ) when they go up unto the altar (θυσ.), he shall not go. [3] This also is the way it shall be at the two fasts (νηστεία). Above all (μάλιστα) if they go not in (?) the order (ὄρδινον) of the two fasts [4] (νησ.), they shall fast [5] according to (κατά) these same canons (κανών). Those (+ μέν) that be in the town (πόλις) must go daily to church (ἐκκλ.); but (ἀλλά) as for those whose concerns are without the town (πολ.), for them especially have the two fasts (νησ.) been ordained (-νόμος).

(§ 50). And (δέ) concerning a cleric (κληρ.) that (+ μέν) hath come before they have read and they do but see him and afterward he departeth and doeth his business until the hour of celebrating (συνάγω), unto him shall not be given (of the sacrament); yet (ἀλλά) shall he go unto the place of eating. But (δέ) if it be a necessity (ἀνάγκη) that hath befallen him and not neglectfulness (ἀμέλεια), he shall partake. Howbeit (πλήν) he shall ask leave of the presbyter (πρεσ.) ere he go, if it be possible. If it be a cleric (κληρ.) that hath gone unto the celebration (σύναξις), but (δέ) doth
B. XXIV. not liturgical service (λειτουργέω)* when he is needed (-χρεία),

[1] *Lit.* be bound. *Cf.* Crum, *Ostraca* no. 15, note.
[2] So B.; V. > not. [3] B. > this sentence.
[4] I do not understand this phrase. *Cf.* ΚΑΤΑ ΟΡΔΙΝΟΝ, Rossi *Papiri* I. III. 19. [5] So B., as in note 1; V. they shall be.

and if he yet be not sick, but (ἀλλά) is neglectful (ἀμελέω), he shall not partake. None shall take the rank (ἀξίωμα) of the clergy (-κληρικός) and leave it and be idle (ἀργός), doing not his service like all the [1] levitic (λευίτης) brethren.

(§ 51). Lest (μήπως) any say, 'I desire not anything of that which is the altar's (θυσ.), nor (οὐδέ) have I leisure for it'. [2] Thus [3] it shall not be. For (γάρ) the [4] Saviour (σώτηρ) will say unto him, 'Either thou doest my laws [5] (νόμος) or thou goest forth from [6] my city (πόλις).' For (γάρ) such a man as this it was took his talent and buried it in the earth. But (ἀλλά) rather do the service of the altar (θυσ.) according to (κατά) thy order (τάγμα). And (δέ) if thou [7] have not need (-χρεία) to eat of the bread of the altar (θυσ.), there is none compelleth (ἀναγκάζω) thee to partake; but rather (ἀλλά μᾶλλον) thou shalt receive a greater grace (χάρις), even as he that said, 'I have preached (εὐαγγελίζω) the gospel (εὐαγγ.) of God unto you freely', [8] albeit (καίπερ) thou hast power (ἐξουσία) to eat and to drink. For (γάρ) the Lord did ordain [9] for them that preach the gospel (εὐαγ.), to live from [10] the gospel (εὐαγ.), because that they who are busied about the altar (θυσ.) do make partition between themselves and the altar (θυσ.). [11] On [12] this account thou shalt receive a greater reward. If thou sayest, 'I desire (it) not, neither (οὐδέ) will I minister [13] (λειτουργέω), remember what He did [14] unto him that had received the pound (μνᾶ) and wrapped it in the napkin (σουδάριον) and [15] wrought not therewith. Not only (οὐ μόνον) was it taken from him and given unto him of the ten pounds (μνᾶ), but (ἀλλά) he was slaughtered with those enemies

[1] Vars. of V.: like his. [2] Gr. would be σχολάζω. V. > for it.
[3] V. + But. [4] V. our. [5] V. law. [6] V. cease from.
[7] thou—as = text of V. [8] 2 Cor. XI. 7. [9] V. say.
[10] V. to make themselves manifest in (a scribe's error).
[11] 1 Cor. IX. 14, 13. [12] V. For (γάρ) on.
[13] V. I do not desire to minister. [14] V. what was done.
[15] and—reign = text of V.

B. I. of the kingdom * which would not that Jesus should reign over them. [1]

(§ 52). And (δέ)[2] if there be one among the clergy (κλῆρος) whom the Holy Spirit (πνεῦμα) especially loveth, by reason of his good character,[3] and (δέ)[4] there be need to ordain[5] (καθίστημι) one of high rank,[6] whether (ἤ) a bishop (ἐπίσκ.) or (ἤ) presbyter (πρεσβ.) or (ἤ) deacon[7] (διάκων), let him not forget him that hath the Holy Spirit (πν.), because he is in a humble rank (ὀρδινον), while they advance (*lit.* make) him that hath the higher rank[8] (ὄρδ.). But (ἀλλά) they shall pay heed unto him that hath the Holy Spirit (πν.) and shall ordain (καθ.) him to high dignity. For (γάρ) the Holy Spirit it is (πν.) which revealeth a man for his [ ] to ordain (καθ.) [ ] the [Holy] Spirit (πν.) [ ] able to conceal in [ ]; but (ἀλλά) every man shall know his dwelling-place. Money shall not be taken of any man for making him a cleric (κληρικός); but (ἀλλά) if they have need (χρεία), they shall chose him that is [worthy] from out the flock. But (δέ) if it be a cleric's (κληρικός) son[9] which walketh unworthily, such an one shall not be entrusted with anything of his own for the church (ἐκκλ.). But (δέ) if he be

B. II. a believer (πιστός) who pleaseth [*]

(§ 54). If one of the sons of the clergy (κληρικός) be found in a sin which partaketh of death, they shall put forth his father, because he hath not taught his son aright (καλῶς) or (ἤ) his daughter. For (γάρ) he that is not [lord] of his own house, how shall he have care of the church (ἐκκλ.) of God?[10] But (δέ) if he requite his son according to (κατά) his deserts, he shall be received.

(§ 55). A cleric (κλ.) that hath been found measuring with two

[1] Lu. XIX. 12—27. [2] V. > And. [3] *Lit.* good humanity.
[4] V. > and. [5] V. to place over them. [6] *Lit.* a great one.
[7] V. Presb., deacon (διάκονος), bishop.
[8] Text of B. uncertain; V. ends with: him on whom(?) the rank (ὄρδ.) is.
[9] *Lit.* a clerical son. [10] 1 Tim. III. 5.

oipe(-measures), a great and a small, him shall they put forth [

(§ 56). If] it be needful (ἀνάγκη) that [he receive them] into his house, he shall give good heed lest anything that is theirs be reckoned unto him. But (δέ) if they be poor, he shall teach them a trade; and (δέ) when they be grown and desire to remain under his authority (? ἐξουσία), let him not forsake them, that their souls (ψυχή) may learn the fear of God at his hands and that they may become for him a crown of glory in the kingdom of God.

(§ 57). Now (δέ) concerning the holy Pascha (πάσχα) [*], for it is the hour [wherein they did crucify (σταυρόω)] the Lord. [He whom] they shall not find shall be worthy of [blame]. But (δέ) if he be an husbandman in the fields, he shall not remain (there) beyond the sixth hour; so that the deacons (διάκονος) may spread (themselves) about[1] the nave (ναός), being in two parts (μέρος), sure of seeing[2] one another, giving heed unto the state (κατάστασις) of the outer court (αἴθριον) of the nave (ναός), in case of a child which weepeth or (ἤ) of such as talk during the prayers or (ἤ) reading,[3] that they may admonish them.[4] But (δέ) if any be disorderly (ἀτακτέω), they shall cast him forth, the door-keepers being at [the outer? doors,] so that [the deacons (? διάκ.)] may be at [the door and may give] aid unto the door-keepers. But if the deacons (διάκων) [need (-χρεία)] them therein, to watch (?)[5] for disorderly (ἄτακτος) persons and, should they find them, forthwith give them help (βοηθέω). And (δέ) all this in order that the word of God may be glorified and that such as are worthy may hear it in quietness; while (δέ) there is silence in the whole church (ἐκκλ.), B. III.

[1] The same verb is used of distributing the *eulogiae* (*Journ. Theol. Stud.* IV. 389, perhaps Leyden, *Mss. coptes* 158). Possibly it has that meaning here.

[2] Ar. 'helping' seems a mere guess.

[3] Ar. mistakes *euôš* for *euouôš*.

[4] *Cf. Apost. Constit.* VIII. 11, *Test. Dom.* I 34, II. 19.

[5] Lacunae make construction obscure.

that the word of the Lord may increase (ἀυξάνω)[1] in blessing. But (δέ) if men talk while they read,[2] their blame shall come upon the presbyter (πρεσβ.), because that his [(*plur.*)]
B. IV. not [*] an old man [ ]. But (δέ) the readers[, they shall eat] daily, being [ ] readers. They [shall not] eat anything unlawful (παράβα[σις]), excepting (εἰ μήτι) as all the people (λαός) do eat;[3] 'for (γάρ) they do eat', He said, 'bread of affliction',[4] which is bread wherein is no sweetness (ἡδονή), which is bread and salt alone, or (ἤ) another sort (εἶδος) of herb wherein no sweetness (ἡδ.) is.

(§ 58). And (δέ) the reader, as (ὡς) knowing that which he readeth, let him teach such as[5] desire to understand (νοέω), without any jealousy (φθόνος) therein, but (ἀλλά) rather being glad the more because they desire the [true (?)] thing.

(§ 59). The singer (ψαλμῳδός) likewise (ὁμοίως) shall not sing (ψάλλω) except (εἰ μήτι) from the book of the Psalms (ψαλμός) alone. And he also [ ] find profit in [ ].

(§ 60). From the eighth hour [or] ninth [hour] they shall read, until they see the stars at even, ere they dismiss the people (λαός), they praying or (ἤ) hearing the reading. On this wise also at night; that they may keep the feast of the Pascha (πάσχα) with joy and gladness, because of those things whereby they have profited at the Pascha, eating and drinking in all wisdom, without drunkenness.

(§ 61). Now (δέ) concerning the steward (οἰκονόμος), he shall not do aught without the bishop (ἐπ.), nor (οὐδέ) shall the bishop do aught without the steward. And (δέ) they shall

[1] *Cf.* Ac. VI. 7, XIX. 20.

[2] Ar. here takes *ôš* 'read' for *ôš ebol* 'cry aloud'.

[3] MS. seems to require this, though the meaning should be that they may lawfully eat what the people eat.

[4] Deut. XVI. 3.

[5] *V.* Lemm, *Kl. Kopt. Stud.*, § VII.

choose him being [God-]fearing [*], whether (κἄν) B. V.
it be a poor man [that asketh?] him, or (κἄν) [a rich], without
it be one that [looketh?] with an evil (πονηρός) eye, desiring
to seize the chattels of the church (ἐκ.). For (γάρ) it may
befall that a rich man be in want (ἀνάγκη) and fall into
distress (θλῖψις); thou must needs have compassion upon him
also, for (ἐπειδή) he is a son of the church (ἐκ.). But (δέ) as
for the steward (οἰκ.), the account (λόγος) of all things is in
his hand, the tributes (Φόρος) and the seedcorn of the church
(ἐκ.). Unto the orphans (ὀρφανός) and widows (χήρα) he is a
father. He taketh counsel with the bishop (ἐπ.) concerning
every thing that is pleasing unto God and they conclude
them [1] one with another, in one mind. For (γάρ) [Peter the
apostle] saith, [2] [ ] give an *artob* [unto]
any man [without the] bishop (ἐπ.); but (ἀλλά) from [one
artob] downwards [on behalf of a] poor man much in need.
But (δέ) all them that have need (-χρεία), he shall write their
names and give them unto the bishop (ἐπ.). And (δέ) if the
bishop (ἐπ.) bid (κελεύω) give ten *artob* or less or more, he
shall give them unto each one of those written down [3] and
shall not add thereto. But (δέ) from the summer onward,
when any one beg him for a half (*artob*) of corn, he hath
authority (ἐξουσία) up to five *oipe*. All great benefactions
(ἀγάπη) shall go before the bishop (ἐπ.); but (δέ) the small,
he it is shall give them (in charity). And the account
(λόγος) [*] of the church (ἐκ.) shall be in the hands B. VI.
of them both. But (δέ) every thing wherein the bishop (ἐπ.)
shall give him (*sc.* the steward) authority (ἐξ.), to give them
in charity, he shall not be able to judge (κρίνω) him therein,
but (ἀλλά) he shall render account (λόγος) of them to God,
whether he hath distributed them aright (καλῶς), according

[1] Ar. renders *jôk ebol* 'wholly'.
[2] [1 Pet. III. 8]; *v.* Arab.
[3] Ar. mistranslates this.

to (κατά) the will of God, or no;[1] lest haply (μήπως) he have had respect of persons[2] toward certain but (δέ) have forgotten the poor. For (γάρ) this thing the bishop (ἐπ.) will not be able to know; but (ἀλλά) God, who seeth all, He knoweth what he hath done. But (δέ) if it be found against him that he have taken aught for himself in the stewardship (οἰκο[νομία)]and in this wise [they shall take them] from him: [vines or (ἤ)] fields, they shall [take them] from him and they shall cast him forth from the stewardship (οἰκονομία). But (δέ) if he shall say in his heart, 'I will hide for myself[3] possessions (χρῆμα) whereof men cannot know'; first then (μέν) let him remember what befell Ananias and Sapphira his wife.[4] For (καὶ γάρ) when they stole of the price (τιμή) of their own garden, they did not escape from the wrath (ὀργή) of God. For (γάρ) God shall visit these which be wise (σοφός) in their (own) cunning. But (δέ) if he be faithful
B. VII. (πιστός) [*] the mercy of God to the poor, he shall hear the Lord saying unto him in that day, like him whose five talents became ten, 'Well done (καλῶς), good and faithful (πιστός) servant. Because (ἐπειδή) thou hast been faithful in a few (things), I will set (καθίστημι) thee over many. Enter thou into the joy of thy Lord.'[5] But (δέ) if he shall eat and drink and be drunken and forget those in need and smite the men servants and the maid servants, the Lord of that servant cometh in a day when he looketh not[6] [ ] set his [portion with the] unbelievers (ἄπιστός). For [He shall say] unto him, 'I gave mine inheritance (κληρονομία) unto the [poor]; but (δέ) thou hast not given me aught of charity.' For the Lord's inheritance (κλ.) is the church (ἐκ.), that which He gat Him by His own blood. For (γάρ) the Lord's is the

[1] *Mpe* thus Zoega 368, 369, *mpêi* 151; perhaps F. Robinson, *Apocr. Gosp.* 8, 190. [2] = προσωποληπτέω.
[3] *Lit.* under my hand, *i. e.* beside me, παρά. [4] *Cf.* Ac. V. 1—11.
[5] Mt. XXV. 21. [6] *Cf.* Lu. XII. 45 ff.

whole earth and the fulness thereof.[1] Yet (πλήν) great are the tributes (φόρος) of the church (ἐκ.) wherewith she hath been entrusted. For (γάρ) He saith, 'Glory and riches are in His house; wherefore His righteousness (δικαιοσύνη) must needs be for ever.'[2] Now (δέ) His righteousness (δικ.) is compassion toward (*sic*) God. But (δέ) he shall be [* B. VIII.

(§ **62**).] steward (οἰκ.) [ ] the churches (ἐκ.) [ ] on them. This [also] is the law (νόμος) of the lesser stewards (οἰκ.). Every dedicated thing (ἀναθήμα) which is with them, their reckoning shall lie written in the great church (ἐκ.). Everything dedicated (ἀν.) which shall be vowed unto Him (*sc.* God), a vessel (σκεῦος) of gold or (ἤ) a vessel (σκ.) of silver or (ἤ) a vessel (σκ.) of bronze, he shall inform the chief steward (οἰκ.) thereof at the feast of the Pascha (πάσχα) and he shall tell the bishop (ἐπ.), and it shall be written down. But (δέ) every vow[3] of bronze or gold that shall be given, whence they use to[4] [ ], shall be [under his] authority (ἐξουσία) [ ] set him (*or* it) with [ ]

(§ **63**). But (δέ) every [thing] that shall be given[5] of corn and wine and oil and beasts,[6] shall go to the clergy (κληρικός) of the church (ἐκ.) as a choice offering (προσφορά), to be offered upon the altar (θυσ.); and (δέ) what things are over from the altar (θυσ.) shall be eaten of them that serve it.

(§ **64**). There shall not any[7] stale bread be offered[8] upon the altar (θυσ.)[8] in any church (ἐκ.), but (ἀλλά) bread warm or (ἤ) fresh, which is such as hath been but lately baked.

(§ **65**). And (δέ) if there be revenue (πρόσοδος) in the church (ἐκ.) or the offering (πρ.) [to suffice] for[9] the life of the clergy (κληρικός) and the oil for the light of the lamps, they may

[1] 1 Cor. X. 26. [2] Ps. CXII. 3. [3] *Erêt* = εὐχή (Ps. LXI. 8, Nah. I. 15 etc.). [4] My completion of *lacuna* not satisfactory.
[5] N. p. 157 begins. [6] B. probably > beasts.
[7] N. > any. [8] N. >.
[9] N. so as (ὥστε) to suffice for the offering (πρ.) and the needs (χρεία) of.

not trouble (ἐνοχλέω) the bishop (ἐπ.) in anything. But (δέ) if there be not [1] revenue (προσ.) therein, so as (ὥστε) to suffice for the offering (πρ.) and the life of the clergy (κλ.) and the
B. IX. oil of the lamps, [1] then the bishop (ἐπ.) giveth * unto them for these three needs (χρεία). But (δέ) if again [2] there be revenue (προσ.) therein, so as (ὥστε) to be more than these three needs (χρ.), the bishop (ἐπ.) [3] shall take [4] them and use (χρῶ) them, according to (κατά) the love (ἀγάπη) of God; for the whole will of God is in compassion toward the poor. Yet (πλήν) let him not forget one [5] that is needy [6] beyond (παρά) another, [6] but (ἀλλά) let equality be among them all. [7] For (γάρ) if Paul sought (σπουδάζω) to make the cities (πόλις) equal one with another, how much the more (πόσῳ μᾶλλον) the churches (ἐκ.) which are in a single city (πολ.)? As he saith in the (Epistle) to the Corinthians (πρὸς Κορινθίους), 'that your abundance may be for [8] the want of those, that there may be equality for us.' [9] Some thou shalt find that are drunken, whilst others are anhungered. [8] But as (ἀλλὰ ὡς) a good governor, let there be equality for all the clergy (κλῆρος) which are good. [10] And (δέ) everything that shall be over and above for them, let it serve for the needs (χρεία) of the poor. For (γάρ) thus hath Christ, the head of the church (ἐκ.), laid down, He and His apostles (ἀπ.), the [11] fathers of the clergy (κληρικός), when He saith in the (Gospel) according to John (κατὰ Ἰωάννης *sic*), 'Buy what ye need (χρεία) for the feast; or (ἤ) [12] that I may give unto the poor.' [13] The Lord first; afterward the poor of the people. [14] On this wise let all [15]

[1] B. probably >. [2] N. >. [3] N. steward. [4] N. taketh.
[5] N. a church. [6] B. >.
[7] N. let him make them equal one with another, that equality be *etc.*
[8] B. [ ] 1 Cor. XI. 21.
[9] 2 Cor. VIII. 14. For *mmon* read? *nau*, or it may = 'for', 'indeed' (*Cf.* F. Robinson, *Apocr. Gosp.* 203, Crum, *Ostr.*, no. 83), though in N. it is followed by a stop. [10] N. >. [11] N. which are the.
[12] N. >. [13] Joh. XIII. 29. [14] *Cf.* Mt. XXVI. 11. N. Lord and His disciples (μαθητής), > the people. [15] N. >.

the goods of the church (ἐκ.) serve only for the food and the clothing of the clergy (κληρικός),[1] afterward (for) the needs (χρεία) of the poor. And thou shalt rule the clergy (κληρικός) after this fashion and shalt not suffer then to occupy themselves with any trading and thou shalt profit their * souls[1] (ψυχή) in the kingdom of heaven; even as Our Lord did preserve our fathers the Apostles, in that He made[2] them careless of the things of the body (σῶμα). For which cause also they did endure (ὑπομένω) for Him hardships, without faint-heartedness, until they should gather[3] corn-ears and eat and be not unbelieving (ἄπιστος). B. X.

(§ 66).[4] And[5] (δέ) the bishop (ἐπ.) eateth with the clergy (κλ.) many times a year, that he may see their condition (κατάστασις), whether they do eat reasonably (ἐπιστήμη), in the fear of God. And he shall come forth unto them and serve (διακονέω) them. And[6] (δέ) if he can,[7] let him wash their feet with his hands. If[8] he be not able, let the archpriest (ἀρχιπρ.) or[9] him that is after him wash their feet. Howbeit (πλήν) forsake not the commandment (ἐντολή) of the Saviour (σωτήρ); for (γάρ) of all these things shall ye give account (λόγος), that they also may[8] behold[10] the humility of the Saviour (σω.) and the renewed remembrance of Him and may be quickened the more. They[11] shall not neglect (ἀμελέω) to keep these three feasts yearly:[12] the feast of the Pascha (πα.) and the feast of the Pentecost (πεντηκοστή) and the feast of the[13] Epiphany (ἐπιφάνεια) which is the eleventh day of (the month) *Tôbe*. None shall remain without going

[1] B. [ ]; was probably shorter. [2] N. would make (*fut.*).
[3] Perhaps 'even gathering ... and eating'. [4] B. marks a new section.
[5] N. >. [6] N. >.
[7] Ar. mistranslation 'weak' is hard to explain, even supposing a Bohairic text.
[8] B. [ ]; was shorter.
[9] For *eie v.* Ac. III. 12, Zoega 398, 2 (Peyron).
[10] N. + the glory of. [11] N. But (δέ) they.
[12] N. to do this thrice yearly. [13] B. my (*error*).

to the assembly (συνέδριον), neither (οὐδέ) shall any stranger come into their midst from another people (φυλή), save (εἰμήτι) the clergy (κλῆρος) alone.

(§ 67). None of them shall talk whilst they eat,[1] neither (οὐδέ) shall they lift their eyes unto each other's face whilst they eat. But[2] (δέ) if the bishop (ἐπ.) speak a word of God[3] in their midst, they shall profit[4] all thereby.

(§ 68). All the clergy (κληρικός) that are in the nome[5]
B. XI. shall meet with (ἀπαντάω) the * bishop (ἐπ.) thrice a year, on the same day, one with another,[3] after the clergy (κλῆρος) of the city (πόλις), and there shall be read unto them these precepts (δικαίωμα) and these laws; and[6] they shall be written for them and shall be set in every (κατά) village, that they be all taught to walk in these precepts (δικ.) and these laws; that the word may be fulfilled concerning the church (ἐκ.) saying, 'Its priests shall clothe them with righteousness (δικαιοσύνη) and salvation';[7] 'that the compassion (σπλάγχνον) of the saints may rest upon us',[8] even as it rested upon[9] Philemon, the disciple (μαθητής) of Paul;[10] as (κατά) it is written, 'Thy[11] saints in joy shall rejoice because of David, Thy servant',[12] because that the clergy (κληρικός), the sons of the church (ἐκ.), have walked in that which is pleasing unto God in all things.

(§ 69).[13] But (δέ) if there be a cleric (κληρικός) that is an husbandman, when he shall have ceased from reaping his harvest, he shall not make an end of all his harvest, whether wheat or (ἤ) barley, but (ἀλλά)[13] he shall leave behind a portion (μερίς) growing,[14] according to (κατά) his capacity,

[1] N. talk at all ere they have ceased from eating. [2] N. >.
[3] B. [ ], > on—another. [4] Ar. read *ti-hêt* for *ti-hêu*.
[5] *Cf. toš* in Can. Apost. 27. *V.* Amélineau, *Géogr.* XXXIV.
[6] B. > and—laws. [7] Ps. CXXXII. 9.
[8] Philem. 7. [9] N. as in.
[10] N. + it rested on us (*by error*). [11] N. + And.
[12] Ps. CXXXII. 10. [13] B. [ ].
[14] *Or* planted; *not* for gleaning (Sethe, *Aeg. Verb.* II, § 662).

that it may be for the gleaners and that they may take it with their hands; that they also may be comforted, even as they that did reap.[1] But[2] (δέ) that which shall fall to earth of his[3] reaping, he[4] shall not turn him back to glean it. And the sheaves that he shall forget, he shall not turn him back to take them; he shall leave them behind for the poor and the stranger,[5] that the blessing of God may come upon the[6] threshing-floors while he doeth His will. And he shall pour[7] into his store-houses (ἀποθήκη) and fill[8] them, and the blessing of God[9] shall be in them and they shall not be bare; for he hath obeyed the word of the Lord. And (δέ)[10] the first-fruits (ἀπαρχή) of every thing that is in his field, them shall he take in unto the house of the Lord his God, ere he taste them, he and his household and his children.[10] [

(§ 70). * whether presby]ters (πρ.) or (ἤ) deacons (διάκονος), first (+ μέν) he shall observe the service (λειτουργία) of the altar (θυσ.) according to (κατά) these ordinances (ἐντολή) and these precepts (δικαίωμα) and these laws. He shall do the service (λειτ.) of the holy place with his own body (σῶμα). He shall not despise (καταφρονέω) the ministry of the holy place, albeit (κἄν) he have not need (χρεία) to eat from the church (ἐκ.). Rather (ἀλλά) he doth know this in his heart: 'If indeed I eat not of the goods of the church (ἐκ.), yet (ἀλλά) all else that is mine is God's'; for (γάρ) it is written, 'The earth is the Lord's and the fulness thereof.'[11] [ ] a rich man. That [man was] exceeding kind (χρηστός) and divided with him his whole threshing-floor. Even so doth the Lord require small things, that He may give great in their place. For (γάρ) whoso useth (χρῶ) his possessions (ὑπάρχοντα) ac- B. XII.

[1] N. repeats this twice. [2] N. >. [3] N. their. [4] N. they.
[5] N. both *plur.* [6] N. his. [7] B + for him(self).
[8] N. till He fill. [9] N. > of God. [10] B. [ ].
[11] Ps. XXIV. 1, 1 Cor. X. 26.

cording to (κατά) the will of God, him shall God make ruler over ten cities (πόλις) in heaven, in the place of this one pound (μνᾶ), which is the riches of this world (κόσμος); and he shall use (χρῶ) also those of God as he will and shall be satisfied as his soul (ψυχή) desireth. Again, the cleric (κληρικός)

B. XIII. whose is the life [1] (βίος) of this world (κόσμος) [*] with the tongue, [but] in truth. [And (δέ) he, when he is] about to gather his grapes, the first-fruits (ἀπ.) of [his] vine and the first-fruits (ἀπ.) of [his] wine-vat [2] shall he carry in unto the Lord his God, ere he taste them, he and his wife and his children and his household. And if he gather, [3] he shall not gather of his whole vineyard into the wine-press; [4] but (ἀλλά) he shall leave behind a remnant of grapes hanging upon the vines and shall leave them for the poor and the foreigner (προσήλυτος) and the stranger that hath gone forth [5] and the orphan (ὀρφανός) and the widow (χήρα) that are akin unto him. [6] [shall be] born unto thee [and shall multiply], because that the poor hath [eaten from] thy labours. Also thou shalt not turn thee back to glean the vine. But (ἀλλά) the clusters also that thou shalt pass by (? παράγω) and see hanging, having been left by the reapers, them shalt thou not cut; for the poor and the friendless shalt thou leave them. And the blessing shall come upon the whole vineyard and the wine-vat shall run the more over with wine; [7] and it shall not be spoiled neither (οὐδέ) turned to vinegar nor shall that (οὐδέ) putrify which thou shalt draw from thy vat;

B. XIV. because the blessing of God hath come thereon. [* their] wines shall [ ] and shall become vinegar, [because there is no] ordinance (ἐντολή) of God [in] them. Like him [whose] land (χώρα) hath borne richly [and who hath put his] corn into [his] graneries (ἀποθήκη) (and) said not,

[1] *Not* in the life. [2] = ὑπολήνιον. [3] *Cf.* Deut. XXIV. 21.
[4] = ληνός. [5] ? for προσπορευόμενος. But *v.* Sa'idic of Lev. XIX. 34.
[6] *Cf.* ? Deut. XVI. 11, ἡ οὖσα ἐν ὑμῖν. [7] *Cf.* Prov. III. 10.

['I will give of my goods] unto the poor'; but (ἀλλά) he said, 'I will eat and drink and be merry (εὐφραίνω)." So because of his iniquity (-πονηρός) God did part him from his goods. He said, 'Fool, thy soul (ψυχή) shall be taken from thee this night; but (δέ) the things which thou hast prepared, others shall take them.' [1]

But thou, O [ ] shall do it to(?) thy [ ] and thou shalt [ ] set at rest the image (εἰκών) [of?] God, which (*or* who) shall [ ] thee. And [ ] of food shalt thou [give unto an] orphan (ὀρφανός) and his beast or (ἤ) a widow (χήρα), thou shalt find it manyfold. For (γάρ) even the faggot of the orphan (ὀρ.) hath been remembered in the scripture [2] (γραφή), cause (of blame) being found against him that gave not unto him.

Now (δέ) these things do I say, saying not that the layman (λαικός) is freed from these ordinances (ἐντολή); [for (γάρ)] he is bound [*] good [works] thy silence, [thy] good order (τάξις) preach thee unto [others]. B. XVII*a* + XIX.

(§ **71**). If they shall find [one of the sons] of the clergy (κληρικός) concerned with(?) books of magic (μαγεία), he shall be estranged from the fellowship (κοινωνία) of Christ; and his father shall be put forth, or (ἤ) else he shall deliver (παραδίδωμι) him unto the authority (ἐξουσία) which is without, that all may know that he shareth (μετέχω) not in the sins of his son. If God [3] [

(§ **72**).] that desireth to do penance (μετανοέω), first (+ μέν) he shall [burn] all his books; [afterward?] he shall pass three years fasting (νηστεύω) daily until even, working with his hands, in the presence of such as can testify concerning him that he hath fulfilled these fasts (νηστεία) cheerfully. Thereafter they shall communicate (συνάγω) him. But

[1] Lu. XII. 19 ff.

[2] *Cf.* Job XXIV. 19.

[3] *Or* If the sin, *or* if the law. Perhaps belongs to following canon.

(δέ) if the manner of his penance (μετάνοια) be greater, so that (ὥστε) every one [

B. XVIII. * (§ 74?)] adultery ([πορ]νεία) [ ], she shall be cast forth [according as (κατά)] at first and they [shall not communicate (συν.)] her.

(§ 73?). Executioners (σπεκουλάτωρ)[1] also, if (+ μέν) they have been baptized (βαπτ.) before they had practised (their craft), shall pass forty days fasting (νηστεύω); afterward they shall be communicated (συν.). And (μέν) if they have not been baptized (βαπτ.) before [they had practised]all [ ] their heresies[2] (? αἵρεσις), they shall be baptized (βαπτ.) a second time in the church (ἐκ.). Howbeit (πλήν) all they that present themselves anew[3] shall pass forty days fasting (νηστ.) and being read to[4] thrice[5] daily. Afterward, if they have been worthy, let [

P. III. (§ 75). l. 3] of the back (?) [ ] died. And also his two [sons] did fall by the sword, and the wife also of Ph[inehas], his son, cast (?)[6] [ ] God [ ] their passions (πάθος) [shall] perish even as the [worm which] the flame burneth.[7] [Where]fore then have fear of the altar (θυσ.) [

B. XVI. (§ 78). * the morn]ing, but (ἀλλά) [ ] when the altar (θυσ.) is prepared, ere it (*sc.* the sacrament) hath been raised on high, no voice shall be silent before it, repeating (μελετάω) the word of God or (ἤ) reciting Psalms (ψαλμός). For (γάρ) it is written, 'I have set watchmen upon thy [walls,[8]]. Moses said,[9] ['] the mill-stone

[1] The usual meaning for this word, though it is rarely found as synon. of 'physicus' or a kind of wether-prophet. We have here perhaps a rule like Can. Hipp. 13, Egypt. Ch. Ord. 41, Test. Dom. II. 2.

[2] *Or* their husbands. It is difficult to connect the passage with the Ar.

[3] As catechumens. [4] *Cf.* Can. Eccl. (Lagarde, *Aeg.*) 45 10.

[5] *Or* three lections. [6] 1 Sam. IV. 17, 19.

[7] There should be more here, to judge by the *lacunae*.

[8] Is. LXII. 6. [9] Deut. XXIV. 6. *Cf.* Crum, *Ostraca*, no. 270. The following passage has no resemblance to the Arabic, which also, after § 78, shows a confused text.

[nor (*οὐδέ*)] the grind-stone; for [it is] the soul (*ψυ.*).' The life of the flesh (*σαρκικός*) it is which is brought forth by the wheel and the mill (*μηχανή*). 'These then', said he, 'take not to pledge; for he (from whom they are taken) giveth a soul (*ψυχή*) to pledge.' For if the mill-stone [

(§ 80) *][1] as (*ὡς*) [the vessels?] vowed (*-ἀνάθημα*) which B. XXII. are in his keeping, knowing (*plur.*) that their lord shall seek them at his hands more than the holy vessels (*σκευή*); for they are His image (*εἰκών*) and His likeness [ ] give her (?) to him with [ ], so that he be not condemned (*καταδικάζω*) for a robber (*ὡς λῃστής*). For (*γάρ*) it is good for him, even if (*κἄν*) he be not crowned as a virgin (*ὡς παρθ.*), that he should yet (*δέ*) not perish as (*ὡς*) a thief. [

(§ 81) *] steward (*? οἰκονόμος*) and they (shall) give unto B. XVIIb thee [what thou] shalt receive for their needs (*χρεία*). For (*γάρ*) the glory of the whole city (*πόλις*) is the church (*ἐκ.*). For (*γάρ*) Paul doth[2] [ ], He that [spared] not His own soul (*ψυχή*) to give it for His sheep whom He hath entrusted unto thee.[3] The steward (*οἰκ.*) then hath [

(§ 87)] it, having made many more naked of their raiment N. p. 177. which they have taken. Or (*ἤ*) they say, 'A church (*ἐκκλ.*) will we build and will give offerings (*προσφ.*).' Thou shalt find that they do give it from the goods of the poor. (For) such then as these 'there remaineth no sacrifice (*θυσία*) for sin.'[4] But (*ἀλλά*) God doth rather counsel (*πείθω*) to give the goods of the poor man unto him (*sc.* the poor) who hath need thereof, rather than that there should be built for Him many altars (*θυσ.*). And so that thou mayest know (that), when Moses

[1] The sequence of *recto* and *verso* are decided, with some hesitation, by the form of the fragment compared with that of those next it, irrespective here of the direction of the fibres.

[2] [Rom. X. 18]; *cf.* Arab. [3] *Or* unto him. *Cf.* Joh. X. 11.

[4] Hebr. X. 26.

would finish the tabernacle (σκηνή), God caused each one of the children of Israel to give a *drachma* a head, every man that was able to go forth to war (πόλεμος), from twenty years upwards, making six times ten thousand and three thousand and fifty; saying (*sc.* Moses), 'Let each one of you give a *drachma* a head unto the house of the Lord, for his soul (ψυχή). He that is rich shall not add thereunto; he that is poor shall not diminish the *drachma*, which is the half of the *stater*.'[1] For (γάρ) God seeketh occasions (ἀφορμή) of us, that he may save us; for (ἐπειδή) He hath no need (χρεία) of sacrifices (θυσία). For (γάρ) David saith unto the Lord in the Chronicles (παραλειπόμενον), from a κεντηνάριον,[2] 'for (γάρ) His truly (ἀληθῶς) are all things which are.'[3] For this cause indeed He would not that any of His creatures should perish. He bade the priests that they should forgive men, saying,[4] * 'Those whose sins thou (*sic*) shalt forgive, they shall be forgiven; those whose (sins) thou shalt retain, they shall be retained.' As He saith in the Gospel[5] (εὐαγ.), 'The Son of God (*sic*) hath power (ἐξουσία) upon earth to forgive sins.'

N. p. 178.

(§ **88**). And (δέ) thou, O priest, since (ὡς) thou holdest the dignity (ἀξίωμα) of the Son of God, that thou[6] shouldest forgive sins, take heed whose (*lit.* whom) thou shalt retain and whose sins thou shalt forgive. For (γάρ) they take their gifts (δῶρον) unto (?) God; they shall not be able to deceive (*read* ἀπατάω) God. For (γάρ) not unto thee will they give, but (ἀλλά) they will give them unto God. But (ἀλλά) since (ἐπειδή) God hath made thee a mediator (μεσίτης) between Him and men, have thou the more fear. Keep thyself from thieving aught from the house of God; lest (μήποτε) God bring upon thee His wrath (ὀργή), like Gehazi, which went forth from

[1] *Cf.* Exod. XXX. 12—15; XXXVIII. 26.
[2] Probably this phrase is out of place. For κεντ. *v.* Du Cange, *s. v.*
[3] 1 Chr. XXIX. 14. [4] Joh. XX. 23. [5] Mat. IX. 6.
[6] Reading *etrek-*.

before the face of Elisha (Ἐλισσαῖος) altogether leprous, because that he had stolen from the gifts (δῶρον) which had been brought in the name of the Lord God. For (γάρ) this (man) gat a curse and his seed (σπέρμα) for ever.

(§ **89**). But (ἀλλά) thou, steward (οἰκον.), which receivest all the gifts (δῶρον) that are over and above for the affairs of the whole church (ἐκκλ.), thou shalt not hide them from the bishop (ἐπ.), neither (οὐδέ) shall the bishop (ἐπ.) set aught in his (sole) keeping; but (ἀλλά) the treasures of the house of the Lord shall be in the keeping of the steward (οἰκον.), a seal (σφραγίς) remaining in the hand of the bishop (ἐπ.). On this wise shall it be with the treasury (γαζοφυλάκιον) of the gold: it shall be in the ste[wardship (οἰ[κονομία])

(§ **93**). make to] cease every affair and every work (ἐργασία) at B. XXI.
the hour of the offering (προσφ.), that they may stand to hear God's word, one with another. Those (+ μέν) that are zealous (σπουδαῖος) have not need (χρεία) of a charge (παραγγελία) such as this; for (καὶ γάρ) they go daily to the church (ἐκ.), especially (μάλιστα) on the fourth and the sixth days, but (δέ) still more (on) the days of Sabbath (σάββατον) and the Lord's Day (κυριακή). But (δέ) after the assembly (συνάξις) is dispersed [ ] the time of the [ ] thing, especially that which we [ ], that is precious and exalted (?) above everything of [ ]. No one of the faithful (πιστός) shall enter a tavern (-κάπηλος) for to drink, especially (μάλιστα) one wherein is a woman. No man shall enter a brothel (πορνεῖον) to defile himself.

(§ **94**). But (δέ) if a youth [have come] to the time for taking a wife,[and] his parents take [not] a wife [for him], but (ἀλλά) grieve (λυπέω) [him], his accusation (κρῖμα) shall [come upon] them. If [

(§ **101**)] their house. [l. 3] the mother of[1] [ ] P. IV, p. 91.

[1] Probably 'of the monastery'; but the text differs much from the Arabic.

and another old woman [l. 6] only. There shall no maiden (?) go unto any [ ]. But if [l. 10] that hath died, be it her [mother] or (ἤ) her father, she [shall not] to her house for to (ὥσ[τε ?)], but
p. 92. (? ἀλλά) [*] the marriage-feast [ ] shall send her to a [? monastery], until [l. 6]. But (ἀλλά) [ ] the more and the nuns (μοναχή) [ ] and she covet [1] [ ] and she be [ ] all [their] houses by [ ] virgin (παρθ.) and [ ] sober (*or* sobriety), in order that [
B. XV. (§ ?) A [2] cleric (κληρικός) [ ], neither (οὐδέ) Jews nor (οὐδέ) heretics (αἱρετικός), and [ ] if they shall bid (καλέω) you, having invited [ ] fall down into secret fornications (πορνεία), as (ὡς) knowing that no man shall find him in his iniquity; yet (δέ) this one despiseth the temple of God. Wherefore God shall destroy him, because [

[1] ? 'covet their life' (βιός).

[2] *Cf.* Can. Apost. 70, Laod. 37.

APPENDIX B.

Four leaves (pp. ϯ—ⲙⲁ), now in Oxford (MS. Clarendon Press, Woide's Sa'idic fragments no. 39), of a finely written volume,[1] show a homiletic text[2] with striking ressemblances to the Athanasian Canons and I therefore give a translation of the passage in question, merely summarizing the remainder.

[The praise of charity (*quotations:* 1 Cor. XIII. 1, 1 Pet. IV. 8, Ja. V. 20, *ib.* II. 13, Hebr. XII. 14). Exhortation to flee from sin (*quot.:* Is. I. 14, 15, Ps. XL. 6, Amos V. 23, *ib.* VIII. 10, Ps. I. 13, 16, Lam. V. 21, 22) and to repent. Let all hear the scripture and repent: man, woman, old, young, priest, monk, rich, poor; but first of all, the priests.]

'Let them keep themselves holy, according as it is written in the law and the prophets, that they should keep themselves from all fornication (πορνεία) and from all things impure (ἀκάθαρτος), and that no vain (ἀργός) word proceed from their tongues and mouths. Neither let them swear any oath beyond the Lord's command, neither (utter) a lie nor mockery in carelessness or jesting (σκώπτω) or in sport, nor shameless words, lest their hearers hate them and say: See, the priests are wanton (σπαταλῶ) and jest with men. And when they are become foolish, they will be derided by the great men of the people. For this cause they must needs not speak

[1] The script is that of Zoega no. CXXX (*v.* Hyvernat, *Album*, pl. XII, 1), containing the martyrdoms of SS. Peter and Paul. I know of no other MS. by the same hand.

[2] The recurrent 'O my brethren' makes this probable.

any vain (ἀργός) words with their mouths, lest they become a stumbling-block unto any man and lest men be offended at them. Those that go in unto the house of God must give glory to God, and men must give glory to them. Let them keep themselves from all error (πλάνη), lest God be wroth (p. 41) with them and destroy them like the sons of Eli, upon the altar (θυσ.), because of this sins and wickedness (-ἀσεβής) which they have committed before Him in His house. Is it not written: The priests which draw nigh unto God, let them purify themselves, lest the Lord destroy certain of them?[1] If He spared not those for the sake of their righteous (δίκαιος) fathers, with whom He oftentimes did talk face to face, shall He then spare a guileful and impure (ἀκάθ.) and erring (πλάνος), wicked priest in His house, and not blot him (*lit.* them) out? Wherefore no priest shall do aught that is dissolute (*bôl ebol*), that no man may find cause against them in their houses or in the church; but they must be seen in good words and your father which is in heaven be glorified.[2] No priest shall sport with any woman, whether girl or grown woman, lest he become an offence (σκάνδαλον) unto any man among the people; for it is written: Woe unto the man through whom the offence cometh.[3] No presbyter (πρεσβ.) shall mix himself in any matter[4] nor shall he anoint a woman with oil with his hands, lest he become (p. 42) an occasion (ἀφορμή) unto men;[5] for it is written: Thou shalt turn away[6] hence, lest any one set a stain upon thee.[7] For the heart of man is inclined unto wickedness from his youth.[8] But let him pray only over the oil and let them pour it out for them (*sc.* the women); thereafter let them (*sc.* the priests) sign (σφραγίζω) it and give it to

[1] Ex. XIX. 22. *V.* above, p. 4. [2] Mat. V. 16. [3] Mat. XVIII. 7.
[4] This clause seems incomplete. [5] *Cf.* 2 Cor. XI. 12.
[6] *Sihe mmok epai. Cf.* 1 Tim. VI. 20 and Zoega 478.
[7] Eccli. XI. 33. [8] Gen. VIII. 21.

them and let them anoint themselves.[1] But if they be not able to anoint themselves because of a sickness that is heavy upon them, other women shall anoint them. No presbyter shall drink wine till he is drunken; and neither, if they drink, shall they go in and out in the village or in the street, lest they defile the name of God through their shamelessness. Neither shall they drink while yet the sun is out, lest they become for a stumbling-block unto such as pass by (*παράγω*) and behold them and say: Behold and see these that be drunken with the offerings (*προσφορά*) of the poor. Forthwith shall the word which is written be fulfilled upon them, saying: These be they that devour widows' houses and in a pretence do pray.[2] These shall receive the greater condemnation.[3] No presbyter shall drink wine in wantonness (*σπαταλαλιά*) nor in sport, after the manner of those fools which, when they drink, shout aloud,[4] like them that make war (*πόλεμος*). This is the type (*τύπος*) of that unprofitable folk of (former) times, which made for themselves a calf and did worship it and shouted aloud in mirth disgraceful to themselves, saying: These be thy gods, O Israel, which brought thee forth from the land of Egypt.[5] Ye have seen wine, how great wickedness it will work. They did change their nature (*φύσις*) and denied (*ἀρνάω*) God who created them and worshipped the likeness of a beast and named it God, displaying their impurity; for they (that did) thus were priests of the people. No priest shall do violence unto any man, neither shall they keep two weights in their houses, a small aud a great; but every righteous thing (*δικαιοσύνη*) shall be theirs, for it is unto them that the people pay heed in all things. No priest shall defile himself in any wise beyond[6] the community (*κοινωνία*) of his bed, lest they be for a

[1] On women anointing women *cf. Ap. Const.* III. 15, *Test. Dom.* II. 8.
[2] Mat. XXIII. 14. [3] Ja. III. 1. [4] *Es-loulai ebol.*
[5] Ex. XXXII. 4. [6] From here the text is fragmentary.

stumbling-block unto the people and God pour out his wrath upon him. No priests(?) shall put sandals (σανδάλιον) upon their feet when they go in to the church, [1] neither shall they cast forth (p. 44) spittle upon the altar (θυσ.). [2] True fools (are such) and neglectful to hear with their heart. Wherefore hath the law (νόμος) been lost by the priests and councel by the prophets (προφ.)? [3] Whither is gone God's law?'

[On God's command to Moses to put off his shoes, [4] and to Joshua. [5] If He so commanded these, how much more us? Is the church then full of thorns and of imporities? Are not God and His angels therein?] 'For this cause shall no man, whether of the priests or of the people' (*sic expl.*).

[1] I have failed to find other references to or authority for this usage, beyond Ex. III. 5.

[2] *Cf.* the reference to Shenoute on this point, Zoega p. 42.

[3] *Cf.* Ezek. VII. 26. [4] Ex. III. 5. [5] Josh. V. 16.

BIBLICAL PASSAGES

quoted or referred to

(*a*) IN THE ARABIC TEXT.

We do not think that the bible text implied by these Arabic quotations would at present repay investigation. Moreover, only half of the passages registered are really quoted; the rest are merely referred to. From the quotations in the Coptic version it is clear that the Arabic — frequently, if not always — was translated thence directly, apparently without appeal to an independent bible MS.

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(*b*) IN THE COPTIC TEXT.

Of the texts occurring in the Coptic fragments, somewhat more than half may be called quotations; yet the manner in which several even of these diverge from all other versions, leaves it doubtful whether they should be so regarded. It must be remembered that not all of the incidental texts are elsewhere extant in Saʿidic or available for comparison. Among the passages here registered, some have additional words (1 Chr. XXIX. 14, Ps. XXIV. 1, CXII. 3, Lu. XII. 45, 1 Pet. III. 2), others show an unusual sequence in the clauses (Ex. XXXIII. 5, Lu. XII. 20), while others use different gender or number in the pronouns (Ps. CXXXII. 9, Joh. XX. 23, 2 Cor. VIII. 14). In Joh. XIII. 29 the Saʿidic bible (Balestri, Maspero *Et.* I. 290) supports the reading ϑω̃ for ϑῷ. The peculiar ending of Lu. XII. 20 was accepted by the Arabic translator, as was the addition *ib.* 45 and the readings of 1 Chr. XXIX. 14, 1 Cor. IX. 13, Heb. X. 26. In 1 Cor. IX. 13, the verb *hise* is supported by Lagarde, *Aeg.* 245, though *ib.* 223, 247 agree with Woide and Balestri. 'God' for 'man' in Mat. IX. 6 is doubtless an error.

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ERRATA.

Page 5, note 13 — *read* Ps. LXXVI. 7.
11, note 59 — *read cf.* Deut. XXXI. 19 (*only*).
37, note 91 — *read* 2 Cor. XI. 7.
66, note *p* — *for* 198, *read* 275.
91, l. 7 — *for* ⲉ̄ϩⲟⲩ *read* ⲉ̄ϩⲟⲗ.
92, l. 4 — *for* ⲉⲣⲡⲁⲓ *read* ⲉⲣⲣⲁⲓ.
93, l. 9 — (§ 51) *should stand in left margin.*
94, l. 5 — B. 1. " " " " "
95, l. 6 from below — *for* ⲡⲣⲟ *read* ⲡⲣⲟ.
136, l. 9 from below — *for* wether *read* weather.

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